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Vol. XLII SPRING 1949 Number 4

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Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church. *Entered as second class matter May* 1, 1907, *at the post office at Princeton, N.J., under the Act of Congress of July* 16, 1894.

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor — Edward J. Jurji, Book Review Editor

ALUMNI AND THE CURRICULUM

I

WHILE serving for a period of four years as Executive Secretary of the American Association of Theological Schools it was my good fortune to meet representatives of most of the seminaries of this country and Canada. It was encouraging to find that each seminary was dissatisfied with its own curriculum and was laboring to improve it. This was heartening, for Princeton Seminary, too, was dissatisfied and was in the throes of curriculum revision. Under the chairmanship of President Mackay the Curriculum Committee has been giving close and continued study to the various problems involved. Believing that those who had already graduated from the Seminary and had been out in the field for a period of time could give helpful counsel, it was decided to solicit their aid. Accordingly questionnaires were sent to the more recent classes, including 1939 and 1942 through 1947. The following questions were asked: 1. What specific courses in the Seminary did you feel were the most helpful at the time that you took them? 2. What specific courses in the Seminary did you feel were the least helpful at the time that you took them? 3. What specific courses do you find the most helpful to you now? 4. What specific courses do you find the least helpful to you now? 5. What courses which you have taken do you feel should be omitted from the curriculum? 6. What courses, not listed in the catalogue, do you think ought to be offered? 7. What is your one big impression of the three years course as a whole? 8. What specific change, if any, would you suggest? The responses were thoughtful, good humored and exceedingly helpful, with about seventy-five percent replying. The Seminary takes this opportunity to express its deep appreciation to all the alumni who cooperated.

The Seminary appreciates, too, that the one big impression of the three years course as a whole seems to have been exceedingly favorable. Typical statements follow: "Very excellent. Would not take anything for those three years"; "Happiest years of my life"; "Curriculum based on centrality of biblical revelation"; "Time of spiritual mellowing and maturing"; "Exacting and thorough"; "Awareness of true Christianity on campus"; "Impressed by contact with cosmopolitan student body and faculty"; "Willingness of professors to help students"; "Range of courses excellent"; "A fine group of young men, earnest but not fanatical, taught by a faculty of able men, amid almost ideal surroundings."

II

Appreciated even more, however, were the many excellent suggestions made for the improvement of the curriculum. Of the more than one hundred

courses suggested many, naturally, have been a part of the course of study for varying periods of time. For the benefit of the alumni, new and not so new, who seldom see a catalogue of the Seminary, we list courses already in the curriculum for which a plea was made by those responding to the questionnaire: American Christianity, The Christian Doctrine of Prayer, Modern Ecclesiastical Latin, Audio-visual Aids, Directing Religious Drama, Christian Art and Symbolism, The Theory and Practice of Counselling, Parish Evangelism, Denominationalism in America, The Literature of Christian Experience, The Rural Church, The Church in City and Industry, The History of Christian Worship, Christian Mysticism, and Types of American Theology. In the biblical field the number of exegetical courses and seminars have greatly increased and provision has been made to take the year's course in Beginner's Hebrew by means of an intensive ten week Summer Term. Nine courses are now offered in English Bible, with Work Sheets being optional. Through the use of these Work Sheets, however, one may cover the entire Bible during his seminary course and for this receive credit toward graduation.

The growing concern for the implementation of our religion in the social, economic and industrial realms is shown by the following offerings in the field of Applied Christianity: Christianity and the Problem of Power, Christianity and the Secular Order, Calvin and Political Theory, Christian Social Theory. Closely allied to these are courses given by the Department of History: The Churches and America's World Role and The Social Message of the American Churches. In Ecumenics the courses added have had more to do with studies in Comparative Religion, in which alumni have expressed interest. For those who have requested more Philosophy of Religion there is now offered Introduction to Christian Philosophy, Cultural Anthropology, The Psychology and Theology of Christian Faith, Great Books in the Light of Christianity, The Philosophy of Science, The Making of the Modern Religious Mind, Pascal, and The Christian Pattern of Life. In response to the renewed interest in Roman Catholic Theology one will find in the catalogue Introduction to the Theology of Thomas Aquinas, The Reformers' Reinterpretation of the Catholic Tradition, and Modern Developments in Roman Catholic Theology.

III

In the Practical Department there have been the following developments: the establishment of a School of Christian Education as an integral part of the Seminary with the addition of two faculty members in that field has made available a host of electives to all students in the Seminary; with an Instructor and Teaching Fellow assisting Professor Wheeler in Speech more courses have been made available in that department and "Presto"

machines record the sermons of the students for criticism; with the addition of an Assistant Professor in Homiletics the offerings have been correspondingly increased; a minister in the active pastorate, the Rev. Walter H. Eastwood of the First Presbyterian Church of Allentown, Pennsylvania, class of 1932, has been secured to teach the course in Church Leadership, a course dealing with administrative and organizational functions within the framework of the local church and with methods of parish work; in Field Work members of the Faculty have been enlisted in the important task of visiting the students in their pastorates and appraising their labors, and four points of Field Work Credit are now required for graduation. Those alumni who made more general suggestions will be pleased to know that Faculty-Student relations are fostered by assigning a Faculty Adviser to each student, the latter being free, of course, to consult any member of the Faculty; that the spiritual life has been stimulated by means of ten week-end retreats each year away from Princeton; that preceptorials have been multiplied in an endeavor to overcome the handicap of large classes; that most of the two hour classes have given way to three, four and five hour classes; that the two semester plan has been superseded by the three term plan; that a battery of intelligence, aptitude and other types of tests are given each entering student in order to secure data which may help Faculty members in counselling their advisees.

IV

It is heartening to know that what has been done by the Seminary is in line with the thinking of the alumni. The observation of one humble alumnus, however, bears repeating: "The course was better than I was, but like me it can stand improvement." It was because of this need for improvement that the alumni were circularized. Already their helpful suggestions have born fruit. The coming year will see inaugurated clinical training work at the New Jersey State Hospital in Trenton, this to be combined with the course in The Cure of Souls and two hours of credit given for it. The course in Church Polity is to be offered in the Middle Year rather than in the Senior Year. This was done because many presbyteries license their ministerial candidates at the end of the student's Middle Year and also because those holding student pastorates have need of knowledge in Church Polity early in their seminary course. In view of the frequent requests for more practice in Preaching, and in order to relate the whole curriculum more to the work of the minister, a plan has been devised whereby more faculty participation is ensured in the matter of reading and hearing students' sermons. The alumni response gave a great impetus to the Faculty's deliberations when it was decided to incorporate into the course on Church Leadership instruction in the techniques of visitation evangelism. Also, in line with requests from

alumni, arrangements have been made for more instruction in ministerial ethics and etiquette.

The data provided by former students of the Seminary is being carefully studied by the Curriculum Committee as it struggles, together with all other theological schools, to find the solution of problems especially along these four lines: 1. The crowded curriculum. How to make room for all the necessary courses, how to attain a balance between required and elective courses, between the theoretical and the practical, between academic work and field work, between the languages and the rest of the curriculum; how to do all this so that there shall be time to go more and more to the "sources," to get to know the Faculty better, to develop one's spiritual life, to learn and practice the art of soul winning, to give the proper amount of time to the physical, the recreational and social life. 2. The integration of the curriculum. How to define integration; how to achieve it. 3. The vitalization of the curriculum. How to make it more practical and less academic; how to make it truly scholarly and vital. 4. The teaching of the curriculum. How to improve the teaching methods. In this important work for the Kingdom the Seminary needs the suggestions and the prayers of each alumnus.

E.H.R.

THE CATCH WHICH IS PERFECT

DANIEL T. JENKINS

"SIMON PETER therefore went up and drew the net to land, full of great fishes a hundred and fifty and three: and for all there were so many, the net was not rent" (John 21:11).

It is important to approach the stories of our Lord's resurrection appearances in St. John's Gospel with the right attitude if we are to understand them. The evangelist is not trying merely to give an account of the external events, after the style of a military communiqué. History and the spiritual interpretation of the history are inextricably interwoven in the narrative, and perhaps it is impossible now for us to disentangle the two. We may be sure from our knowledge of the evangelist's method of writing and from the circumstances in which he wrote that there is a basis of solid fact to this story, but his primary interest is in the message he is trying to convey through the facts. This story, when read with the natural light, seems curiously inconsequential and improbable, a mere tale of wonder-working. But when we study it closely in the setting of the whole Gospel, we see that it is full of a subtle and profound symbolism which controls the way in which it is told and makes it living and intelligible.

It is the period immediately after the first resurrection appearances. The disciples have seen the Lord and know that He is risen indeed. But they have yet not quite grasped all that is involved in that mighty fact. They are stunned and dazed by it and not sure of what they should be doing. Peter suggests that they go a-fishing. That is, perhaps, that they take up their old calling, which they followed when Jesus found them by the sea of Galilee. Yet, as we read, we cannot help thinking that this is no longer the same kind of fishing that they were able to enjoy before they met the Lord. We are reminded of His words to them, "I will make you fishers of men," and the sea of Tiberias into which they go forth is no longer a sea but the world of men. They go forth and they catch nothing. They are no longer meant to be this kind of fishermen, and this kind of work can no longer bring them reward or satisfaction. When dawn comes, Jesus is in the midst of them. Before they realise it, as the natural extension of what they have already known of Him and His destiny for them, they find themselves working according to His orders. At once their net is so full that they are unable to draw it. This makes them see that a power greater than their own is in their midst and the disciple with the quickest spiritual apprehension, the one whom Jesus loved, cries, "It is the Lord." Peter, for shame at his not knowing Him earlier, casts himself into the sea. The Lord prepares a meal for them, a meal of fish and bread. Here again is a reminder that we are in the realm of mystery. For the meal is clearly a sacramental meal for the sustenance not merely of their bodies but also of their souls unto everlasting life. Our Lord bids them bring in their catch. They do so and find it is 153 fishes.

This demands much explanation.

The choice of the number 153 is not simply a quaint detail but deliberate and significant. This is not the place to go into a complicated mathematical discussion, but 153 is one of the most interesting of all numbers to mathematicians. It is a triangular number and one which has many other peculiarities. The Greeks believed that there were 153 different kinds of fishes. What the readers of this story would take the number 153 to mean, therefore, was that the catch was a perfect and unique one and that by the power of the risen Christ all the race of men, however varied and numerous they might be, would be gathered into the net of His church.

The net is brought in and the disciples sit down to the sacramental meal with their Lord. Having performed His work, they hold communion with Him in the feast of His preparation and the implication is that those whom they have brought in can hold communion with Him also.

Alone We Are Powerless

Thus we see how this seemingly quaint and crude wonder-story is, in fact, a deep and rich parable of the redemptive power of the risen Christ. There are at least two things that it has to say to us. First, it reminds us that of ourselves and in our own power we are unable to do the Lord's work and unable to obtain its reward. All night the disciples cast their nets in vain and when dawn broke they were tired and hungry. But when the Lord instructed them, they could not draw the net for the multitude of fishes, and when they came ashore they found unexpected food prepared for them.

The only way to achieve truly fruitful results in the Lord's work is through obedient waiting upon His will. If, before He has appeared to us, we start impatiently working according to a scheme of our own, we are certain to fail. No matter how skilfully we may ply our nets, no matter how we may try to entice the fish with subtle arts of our own, we shall not catch them. Of ourselves, we cannot be fishers of men. We cannot offer Christ to men in such a way that they can recognize Him as their Lord and find in Him the satisfaction of their deepest desires. We do not know their true condition as He who searches their hearts does, and we cannot speak the words which will open their hearts. Our own efforts may seem to succeed for a while. Many fish, especially the smaller fry, may come and inspect our nets, but in the end we shall not catch them. We are all naturally suspicious of religious stunts but is it realised what many and diverse forms religious stunting can take? Any attempt to win men by any other means than that which God has appointed, however attractive and innocuous it may temporarily appear, is a form of stunt and is bound to fail. The only way to make our work for God fruitful is to seek above all things to know and obey His will.

The Perfect Catch

But, secondly, when we do cast our net according to our Lord's command, we can be sure that it will be filled, even with a catch which is perfect in His sight. This is a source of deep comfort and hope in a time like the present when, weary and baffled, we seem constantly to cast our nets in vain. The Gospel faithfully preached will produce results. You know the great passage in Calvin's *Institutes* where he says that

the marks of the presence of the Church, the habitation of God on earth, are the preaching of the Word and the administration of the Sacraments, because "these can nowhere exist without bringing forth fruit and being prospered with the blessing of God. I assert not that wherever the Word is preached, the good effects of it immediately appear; but it is never received so as to have a permanent establishment without displaying some efficacy." For Jesus Christ comes from God, who made us, and He understands our needs better than we do ourselves. He knows how to speak to the condition of men and make them respond to his love. There is only one way in which all things are going to work out and that is His way. If we are obedient, the catch will come and it will be a perfect catch, filling the net and yet not breaking it.

Surely if we have seen the risen Lord for ourselves, we must know this to be true. He has spoken to us and met our need when we did not know aright what was wrong with us and our hearts were shut and barred against Him. He has overcome and captured us when we fought against Him. How can we doubt that in His own good time He will, if He sees fit, bring all men into His net? We have no right as His ministers to doubt God's Word or to seek the salvation of mankind in any other way than that which He has ordained, the way of the ministry of Christ. For the Word that goeth forth out of His mouth shall not return unto Him void, but "as the rain cometh down and the snow from heaven, and returneth not hither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so it shall accomplish that which He pleaseth and prosper in the thing whereto He sent it."

Like the disciples at the sea of Tiberias, many of us know that the Lord is risen, but are confused and do not quite grasp all that is involved in that tremendous fact. We cast our nets ceaselessly and patiently but we do so in vain, and the night is far spent and we are tired and hungry. But once more the Lord appears in our midst and we are abashed and humble in His presence, none of us daring to ask Him his name, for we know it is the unutterable name. And by the renewing Word of His grace He makes clear to us again where our efforts have been wrong and redirects us in the right way. If we give heed to Him and obey Him, seeking only to be His instruments, it will come to pass miraculously once more that we shall find our net full with a perfect catch, the catch which the Lord hath ordained for us. Then, our weariness and frustration being banished, we shall find sustenance sufficient for all our needs provided by the Lord's own hand.

THE GLORY OF THE IMPOSSIBLE

SAMUEL M. ZWEMER

WHEN Isaiah saw the glory of God and received the burden of all the Gentile nations, his message was greater than he ever imagined. "*The burden of Arabia*" (Isaiah 21:13), and Arabia became the Cradle of Islam. And Islam, after thirteen centuries, became a Challenge to Faith and with other larger and more important Moslem lands confronts us today with the Glory of the Impossible.

How well I remember my colleague, Canon Temple Gairdner of Cairo, a most brilliant scholar and devout Christian, striking his desk and saying: "The problem of Islam is impossible of solution." And one of the saintliest of missionaries, Miss Lilias Trotter, artist and seer, of North Africa, wrote just before her death: "We who are engaged in Moslem work live in a land of blighted promises. That is a fact that none of us who love its people best can deny; and the deadly heart sickness of hope deferred sometimes makes even the most optimistic of us almost despair of seeing abiding fruitage to the work."

No wonder that whole sections of the Christian Church have thrown off this burden as intolerable, even in our day. South of the Mason and Dixon Line, Missions to Moslems are still an unknown quantity. The Southern Presbyterian, Baptist and Methodist Churches have not even an algebraic formula for the problem. It is not in their purview. Some thirty years ago at a Student Conference in Ruston, Louisiana, the delegates thought Islam was a new breakfast food!

Dr. Hugh Vernon White, onetime Secretary of the American Board, wrote in the magazine called *Christendom*: "Christian efforts to evangelize the Moslem have met with signal and consistent failure. The response to such efforts today is negligible and there is little likelihood of any marked change in the near future. . . . The Christian Church ought to quit trying to make proselytes of Mohammedans." When we compare this statement with the verdict of the Roman Catholic Conference held in Louvain in 1930, we find that there, also, the entire world of Islam is labeled, in a special chapter and with emphasis, "le bloc inconvertisable."

Again, the notorious volume of the Laymen's Appraisal Committee on Rethinking Missions gave ten lines of their report to Mohammedanism and actually stated: "We believe that the strength of Islam is waning and even where it exists it is rather an ally than a foe in the arena of truth." Could any judgment be more superficial and false?

There are five reasons why this religion of Mohammed challenges all Christendom to really *re-think* the problem, to *renew* their faith and to *re-kindle* their love for Moslems at this critical hour.

I.

The Verdict of History and of Christian Theology on Mohammed and his system contains impossible contradictions. Was Mohammed a true Prophet? Was he the (or a) false prophet? Is Islam a Christian or a Jewish heresy? Or can it be grouped with the other

lesser non-Christian religions? No other ethnic religion has been so thoroughly studied, explained, explored or explained away as has Islam. Thomas Carlyle, in his famous *Heroes and Hero Worship*, is a perfect illustration of this confusion. On Friday, May 8, 1840, he delivered his well known eulogy on *Mohammed the Hero as Prophet*, than which I know no higher tribute to the character and message of the great Arabian. "Mohammed," says he, "is a true Prophet of God . . . the soul of Islam is the soul of Christianity. The highest wisdom that heaven has revealed to our earth . . . this religion is a kind of Christianity. This man, this one country had a spark from Heaven that blazed as explosive powder heaven-high from Delhi to Granada."* It is all magnificent but is it true, is it sincere?

On May 12th, four days later, from the same platform, Carlyle drunk-with-admiration became Carlyle sober in his judgment and he said: "It was intrinsically an error that notion of Mahomet's, of his supreme Prophethood; and has come down to us inextricably involved in error to this day; dragging along with it such a coil of fables, impurities, intolerances, as makes it a questionable step for me here and now to say, as I have done, that Mahomet was a true Speaker at all, and not rather an ambitious charlatan, perversity and simulacrum; no Speaker, but a Babbler." "His Koran has become a stupid piece of prolix absurdity; we do not believe, like him, that God wrote that." "Even in Arabia, as I compute, Mahomet will have exhausted himself and become obsolete while this Shakespeare, this Dante will still be young."† Here Thomas Carlyle himself becomes the Hero Prophet.

Anyone who has read Margoliouth's *Life of Mohammed* or Tor Andrae's proofs that Mohammed was in close touch with Nestorian Christians and had opportunity to learn of Christ, must face the theological-historical problem of *Why Islam?* Because this religion was in no sense a preparation for Christianity but its defeat and overthrow. The Arabian Prophet claimed not only to supplement but to supersede Jesus Christ. Islam is a palimpsest of the true Gospel. Islam is the moon that has eclipsed the Sun of Righteousness. Islam is a rival of Christianity.

Schlegel, in his *Philosophy of History*, closes his chapter on the Saracens with these words: "A prophet without miracles, a religion without mysteries and a morality without love; which has always encouraged a thirst for blood and which began and ended in the most unbounded sensuality." Why did God allow the rise of such a leader for such a world-revolution?

Dr. Karl Hartenstein, criticizing certain omissions in the Amsterdam Assembly, writes in the *International Review of Missions* (January, 1949): "Christendom still has no unified theological interpretation of Muhammed, of the Koran and of the Muslim world. Such an interpretation can only be acquired from an eschatological viewpoint, such as the Reformation Fathers adopted. We shall have to learn to keep in sight once more, when we look at Islam, not only the distinction between revelation and religion, but, even more, the distinction between religion and Anti-Christ." This is also implied in the two recent studies of Islam as Mis-

* *Heroes and Hero Worship*. London Edition, pp. 41-43 *passim*.

† *Idem*., p. 104.

sionary problem by Gottfried Simon, formerly of Sumatra, and Emanuel Kellerhals of the Basel Mission. Both are scholarly and also evangelical. The purely objective study of Islam by some writers has led to unreal idealization of the Prophet and his Book.[1]

II.

The Colossal dimensions of the world of Islam and its steady increase make the task of evangelism apparently impossible. One-eighth of the population of the globe, 315 million souls are adherents of this faith—held fast in its bond of brotherhood.[2] Most of the unoccupied mission fields of the world are still the great Moslem areas and populations. Northern Africa and Central Asia are examples as are also Afghanistan, Western and Central Arabia, Moslem Madagascar and all Somaliland. There are more Moslems in China than in all Persia and Arabia. Nearly four million in Europe; ninety million in the two states, Pakistan and Hindustan. They are building the third great mosque in London and also one in Washington.

The Moslem press, the Pilgrimage to Mecca, the great Darwish Orders and the Arabic alphabet and Koran have knit together this complex of races, languages, tribes and nations into one strange solidarity—the Moslem world, for which Dr. Calverley has coined a new word, Islamdom! It is not in any dictionary but it is an impossible reality. All Islamdom faces all Christendom in the year of our Lord, 1949.

III.

Islam is a totalitarian political faith. It was that from the outset and is that today. The preacher in every mosque pulpit on Fridays holds a sword as symbol of conquest. "Islam is not a state-church; it is far more, a church-state," as Lord Curzon said.

Hope for the restoration of the Caliphate has disappeared because of mutual rivalries, yet in every part of the Islamic world there is a religious and fanatical Nationalism which is reactionary; there Islam is the religion of the state. Doors are closing in Turkey, Egypt and Iran that were open even in the days of the Caliphate. In Pakistan they have gone back to Islamic ideals with old laws and restrictions being restored. It is the political aspect of Islam that causes unrest in the Near East, North Africa and Indonesia. For Islam is a pawn on the checkerboard of global politics. The civil rights of Christian and Jewish minorities, the freedom of religion in speech and press, the law of apostasy and the power of Islamic propaganda by press and radio are all involved in this unrest.

IV.

Islam is a social problem that baffles us by its extent and its tenacity. Social reforms have again and again been attempted and failed by the recoil due to religious forces. The undertow has turned back the rising tide.

In a recent article on the moral and spiritual situation in Iran, John Elder of Teheran writes: "After many years of partial eclipse the Shiah sun is today shining forth in much of its former glory. It has pleased the powers-that-be to use and encourage Islam as a foil

[1] Simon, *Die Welt des Islam*, Gutersloh, 1947. Kellerhals, *Der Islam*, Basel, 1945.

[2] Zwemer, *A Factual Survey of the Moslem World with Maps and Statistical Tables.* New York, 1946.

to Russian communism, so the leaders of Islam are once more throwing their weight about. The radio is being effectively used for Islamic propaganda and many Christians listen to Muslim religious broadcasts, commenting favorably on the whole, regarding their programs. Societies for the defense and propagation of Islam have sprung up everywhere and many papers carry religious articles. The veil is rapidly coming back, with many young women wearing it for the first time in their lives. In many cities and even in sections of Teheran it is positively dangerous for an unveiled woman to be seen in the streets. Recently a large sign appeared over the entrance to Teheran's big bazaar that read, 'Unveiled Women will refrain from Entering.' "[3]

Even in Modern Egypt illiteracy is still 90 per cent among its womanhood. The motherhood of the whole Moslem world is sunken in illiteracy, superstition and degradation, and there is no hand that can turn the key to those homes and hearts save the hand of a Christian.[4]

Khuda Baksh, an Oxford graduate, tells of home-life in his own India, *Essays Indian and Islamic*: "Children brought up in this poisonous atmosphere can hardly be expected to be a credit to society or a glory to their country. We cannot gather grapes from thorns, nor figs from thistles. Let us then, first and foremost, purify and sanctify our homes and our hearths. We cannot lay the foundation of a healthful Mohammedan community on a foundation of sand. We cannot have a very high regard for womankind with a system which sanctions four wives. Polygamy is destructive alike of domestic peace and social purity. Nor can we have a sound basis for family life with our women sunk in the deepest ignorance and the wildest superstition." Yet in Chicago, the "Moslem Sunrise" last year published a book with a title, *Islam the Liberator of Womanhood!*

V.

Most of all, as Religion, Islam offers impossible difficulties to the missionary and to the convert. It is almost impossible to present the Christian Gospel to a Moslem without giving offense. "It is to offer the proudest man in the world the thing which he hates at the hand of one whom he despises."

Back of all other problems and difficulties is the inner character of this religion. It is at once the most Christian and the most anti-Christian of all the non-Christian religions. More articles of the Apostles Creed are accepted by an orthodox Moslem than by a thoroughgoing Liberal Christian. The Moslem can say: "I believe in God Almighty, Creator of heaven and earth and in Jesus Christ, born of the Virgin Mary, who suffered at the hands of the Jews but was taken up into heaven and shall come again. I believe in a holy Spirit, in the forgiveness of sin, in the brotherhood of true believers, in bodily resurrection and life everlasting, Amen."

Yet between these basic agreements there yawns a chasm of contradictions deepened by thirteen centuries of misunderstanding and lack of comprehension.

The Mohammedan says that Christ is not God's Son but the son of Mary. The Mohammedan says that Jesus

[3] *The Moslem World*, April 1948, *The Spiritual Situation in Iran*, pp. 100-112.

[4] Cf. *Hidden Highways* by Flora M. Davidson, New York, 1948.

never died on the Cross; but that He was taken alive to heaven and Judas put to death on the Cross. The story, otherwise, would not end correctly from his standpoint. Speak of Christ's Cross and of the Atonement, and the Moslem says that God is almighty and can forgive sins because He has all power in heaven and on earth. Speak to him of the matchless character of Jesus Christ, and the modern Mohammedan will turn to the gospel record and will try to show you that Jesus lost His temper at a fig-tree, that He was unkind to His mother, that He failed to pay for the Gadarene swine, and that He was drunk at the Last Supper because He threw aside His garments!

How can one answer such Moslem travesty of the Old, Old Story and do it with patience and love that will not let them go on in their ignorance and pitiful need of peace and purity within?

Dr. Margoliouth of Oxford points out another reason why it is so hard to win Moslems to Christ.[5] His words are not only weighty but touch the very heart of the subject.

"The manifold and irksome ceremonies that constitute part of the daily life of a Mohammedan, not only mean a return to that bondage from which mature man should be free, but they are thought to constitute an obligation to be repaid by the Deity. The fact that a Mohammedan will probably have performed them regularly from boyhood, constitutes a serious bar to missionary effort; for it turns him who would fain bring good tidings into a messenger of bad news. His message is that all this credit is imaginary; the sum amassed by such long exertions does not exist. Go and tell the bankers in Lombard Street that the gold coin in their vaults and those of the Bank of England is all counterfeit; that the slightest test will expose it; that in a few days or hours no one will give commodities in exchange for it. He who brought such a message now would simply incur ridicule; for the owners of the coin could immediately convince themselves that the tale was false. But supposing that they knew in their secret hearts that it was true; that they dare not go down into the vaults or test the coin, for fear it should show base color; that numerous incidents coming into their memory all confirmed the news. What in that case would happen to such a messenger? Even today he would not be safe from pistol or dagger.

"And if the message of the Gospel be in any case that of bankruptcy before it can tell of the greater and truer riches, what must be the character of the message to those whose lives have been spent in discussing the minutiae of those childish rites, and whose profession is thought to be the most honourable that a man can follow? Truly it can only be the grace of God that makes the blind to see and the deaf to hear."

Again there is the paradox that although the Gospel is so highly spoken of and declared to be the very word of God, yet neither in the Koran nor in Moslem Tradition have we anywhere an adequate account of the real content of Christ's message. On the contrary, both deny His deity, the finality of His teaching, the fact of His death for sin on the Cross, and His glorious resurrection. This is, therefore, at once an invitation and a rebuff to evangelism among Moslems. An invitation, because they, too, love

[5] *The Moslem World*, January, 1936, p. 109.

Jesus the son of Mary and are always glad to hear more about Him; a rebuff, because the deepest truths meet with denial and the Cross of Christ, to us a glory, is to them a stumbling-block. The paradox is this: our Gospel is lauded because of its label but libeled because of its contents. Was there ever such an age-long and world-wide misunderstanding as that between the Cross and the Crescent?

VI.

We have given our five reasons why the challenge of Islam to the Christian faith is the glory of the impossible. Historically we are baffled to explain, WHY ISLAM? Statistically the enormous population of the world of Islam precludes its evangelization in this generation. Politically we witness today the closing of doors once open, and the iron-curtain of thirteen centuries still shuts Mecca and Medina against all Christians. Socially this religion is a most gigantic problem because of its attitude toward womanhood; preaching of the Gospel to a single Moslem and its acceptance by him present impossible situations, contradictions and perils.

"The word impossible," said Napoleon, "is found only in the dictionaries of fools." But it is used in the Bible. "With man this is impossible but with God all things are possible." "Nothing shall be impossible to you," said our Master (Matt. 17:20).

Look at the actual situation. Think of the thin red line, Christ's vanguard, His lonely sentinels. In Egypt, eighty years of unremitting, sacrificial toil by the noblest of men and women, yet scarcely 300 Moslem converts in all Egypt today!

In Arabia, fifty years of pioneer effort against prejudice, loneliness and a deadly climate—hospitals, schools, evangelism, toil, tears, and blood—but only a handful of Christians (Luke 5:5).

North Africa, which once boasted Augustine, Athanasius, Cyprian, Tertullian, thousands of churches and scores of bishoprics, now counts scarcely a single organized Christian community except the dwindling Coptic Church. One missionary stationed in all of Tripoli keeping lonely vigil; none in all of Western Arabia; three little stations in all Central Asia; a few waiting wistfully on the borders of Afghanistan. Two or three have actually penetrated and returned. They are fighting and facing fearful odds but remain undiscouraged.

"More than half beaten but fearless,
Facing the storm and the night."

Theirs is the glory of the impossible. None of them would exchange places with us because they are confident of the issue. They see the invisible, lay hold of the intangible, hear the inaudible voices.

You cannot tabulate loneliness, nor plot the curve of hope deferred which makes the heart sick. Yet these are the things that make the difference between the shedding of ink and the shedding of blood. The end of Survey is only the beginning of the missionary enterprise. One man with God at a mission station is a majority. All arithmetic fails when you deal with spiritual realities. Yet it is these imponderable forces which will determine victory or defeat and because we believe that the imponderables of the Kingdom of Light are on our side, we believe that opportunity is not the last word in mis-

sions. The appeal of the closed door is even greater than of the one which is open. The open door beckons; the closed door may be a challenge to love or to authority. "Love laughs at locksmiths." Authority is the key of an ambassador. It is the strength of these imponderable forces, that is to say, the reality of the invisible which enables the missionary to look upward with confidence and see by faith the future result of his toil in "the great multitude which no man can number"; a world where statistics are inadequate to express realities, where finance and budgets have lost all significance, and gold is used for paving-stones. "Not by might nor by power, but by my Spirit."

CONTRIBUTIONS TO THIS ISSUE

"The Catch Which is Perfect" was the sermon delivered in Miller Chapel by the Rev. Daniel T. Jenkins at the close of the Day of Convocation. Mr. Jenkins is the minister of the Congregational Church at Richmond, Surrey, England, and Secretary of the Student Christian Movement, Birmingham University.

"The Glory of the Impossible" was an address delivered in Miller Chapel, by the Rev. Samuel M. Zwemer, D.D., LL.D., Litt.D., Professor of the History of Religion and Christian Missions, Emeritus.

"Life's Great Encounter" was the address delivered in Miller Chapel by the Rev. James King Quay, D.D., LL.D., upon his installation as Vice-President of the Seminary on April 26, 1949. It is a pleasure also to present the Charge to Dr. Quay, "Two Yokes," delivered by the Rev. Frederick W. Evans, D.D., a member of the Board of Trustees and former Moderator of the General Assembly of the Presbyterian Church U.S.A.

LIFE'S GREAT ENCOUNTER

James King Quay

Mark 10: 22 "He went away sorrowful."
Luke 19: 6 "He received him joyfully."

NO man ever meets Jesus and leaves his presence the same man that he was when he came. Either he leaves the interview with a song on his lips or with sadness in his heart. Either he meets with eagerness the call to wide horizons or shrivels into the narrowing confines of complacent selfishness. Either he casts his vote on the side of the angels or joins the forces of darkness. There is no neutrality in the presence of Jesus.

With dramatic artistry Luke sets side by side the encounters of these two rich men with Jesus. Nothing could be more striking than the contrast between them. One was an honored man in his community, the other was despised by every decent citizen. One came seeking assurance of salvation and found it not, the other, apparently moved by mere curiosity and almost certainly with no concern for salvation, was assured of salvation without the asking. One was challenged to give his money to the poor and refused, the other on his own initiative proposed to share his fortune with those in need. One went away sorrowful from his interview with Jesus, the other received him joyfully.

Everybody in the close-packed milling crowd in the dusty street of Jericho was scandalized—scandalized and amazed—and most amazed of all was Zacchaeus, the little publican, who from his perch in the forks of the sycamore tree heard his name called by Jesus as he stood there rubbing elbows with the best people of Jericho and unashamedly asked if he might come to the house of Zacchaeus for lunch. A good many eyebrows were raised and a good many heads were shaken as Zacchaeus scrambled down from the tree and received Jesus into his home.

You wonder how the conversation ran when the servants had cleared the table and closed the door and Jesus and Zacchaeus lingered over the fruit at the end of the meal. Two things I feel sure were never mentioned by Jesus; one was the sins of Zacchaeus and the other was his money. Jesus had been the guest of publicans and sinners before. They had invited him not because they wanted to be reformed but because he was good company. They appreciated the gracious uncalculating goodwill that proclaimed his love for men, not because of what they were but because of what they might become. Today that love spoke through all that was said to the soul of Zacchaeus. Zacchaeus had opened his home to Jesus. Jesus had opened his heart to Zacchaeus.

After a bit the conversation slackened, then it stopped and in silence the two of them watched the sun slowly sink behind the western hills that hide the city of Jerusalem. Suddenly Zacchaeus rises from the divan. There is an air of resolution in his movement, there is a look of determination in his face, there is a ring of decision in his voice, "Behold, Lord, the half of my goods I give to the poor: and if I have wrongfully exacted aught of any man,

I restore fourfold." And now I fancy it is Jesus' turn to be surprised. What would you not give to have seen the light in his eyes? Zacchaeus has found the secret of the life that Jesus came to give to men. He has joined the company of those who follow him who came "not to be ministered unto but to minister."

Probably one of the hardest things that Jesus ever had to do was to send the rich young ruler away with a heavy heart. Not a single one of the twelve possessed the culture, the education, the leadership, the eagerness, and above all the genuine spiritual hunger that did he. He was rich. With one single exception he had secured everything his heart could desire. The exception was the assurance of eternal life, and he expected to acquire that in the same way in which he had obtained all else; he proposed to buy it.

I do not suppose that anywhere in literature can one find so very much packed into a compass so very small as in the brief conversations between Jesus and individual men and women in the dramatic narrative of the gospel story. Nicodemus, the woman at the well, the father of the epileptic boy, Pontius Pilate, Judas, Simon Peter, Simon the Pharisee, the thief on the cross—one by one they flash upon the screen like brief episodes in a story. More than anything else in the gospel they reveal the inner mind of the master and the inner needs of men. Always there is Jesus with infinite kindness and patience, but never with compromise, pouring in the light.

One of these conversations is right here, "What good thing shall I do that I may have eternal life? What lack I yet?" How much these questions tell of the attractive young man's inner life. There is earnestness and sincerity; there is a sense of incompleteness; there is a degree of satisfaction in an honest effort at keeping the law; there is the realization that no matter how well he might have succeeded, it was not enough.

Then too, his questions reveal the colossal effrontery of total engrossment with himself, "What good thing shall *I* do that *I* may have eternal life? What lack *I* yet?" This young man was dead ripe for a certain type of evangelist, the man who preaches nothing else than a program of individual salvation and who makes of the gospel a half-truth. Just because his message is a part of the glorious gospel and because what he says is true as far as it goes, he produces a lie that is doubly poisonous in its potency. Could anything be a greater travesty on the spirit of Christ than a pagan appeal merely to self-interest, to rescue one's own sinful selfish soul from the fires of hell, to get it into the gates of heaven, and meanwhile to sing to the rest of long-suffering mankind, "Oh that will be glory for me"? If the gospel of Christ means anything, it means something infinitely greater than this. The quest of Jesus through all the years of his earthly ministry was not for people who wanted to play safe, but for people who were willing to be *lost* for him and his cause in the world. "He that saveth his life shall lose it; and he that loseth his life for my sake shall find it." "Except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die it bringeth forth much fruit." "If any man would come after me, let him deny himself, and take up his cross, and follow me." It is little wonder that when this quality is missing from the gospel

message men trample it underfoot as salt that has lost its savor. It is nothing strange that the incisive skeptic, Elbert Hubbard, could remark, "Luther Burbank has produced a species of spineless cactus; that's nothing, Christianity has produced a race of spineless men."

The greatest lies in the world are half-truths. The greatest enemies of the gospel are not the people who frankly deny it, but those who desire to do nothing but selfishly appropriate it and who miss the glory of great adventure and the joy of selfless abandon to a great Cause.

With what consummate tact Jesus tells the young man how utterly wrong he is. He does it merely by substituting two little words in his answer. He does not say, "If thou wouldst obtain eternal life," but, "If thou wouldst enter into life." Jesus seems to say, "Eternal life is not something you can obtain, it is something you attain. It is not what you get, it is what you become. It is nothing you can buy, you can only accept it as a free gift from God."

Yes, eternal life is free. God places no bar across the gate. Yet it is possible for a man to keep himself out. He can bring no reservations with him through the narrow door. This gentle and loving Christ can also be uncompromising. Indeed this is one of the sure marks of his love. If we would follow him we must be prepared to pass through the refiner's fire, not merely once when we come in the first eager blush of life's commitment to him, but day after day and year after year through the long lesson of the school of life. And the severity of the discipline is the measure of his love. What a wonderful disciple this cultured youth would have made, who came with his earnest quest for the life which he believed Jesus was able to give. Little wonder that Jesus, looking upon him, loved him. This is why so relentlessly he had to apply the sword to the weak spot in the young man's armor. "Sell all that thou hast, and give to the poor . . . and come, follow me."

Have you ever noticed how terribly concerned Jesus was to help people who were caught in the clutches of the love of money and material things? There is more in his teachings about material possessions than about any other single thing, for more than anything else they seem to contain the peril of divided allegiance. The warnings are not only for the wealthy, they apply to all of us who are ensnared in the tangle of the tyranny of things. "Ye cannot serve God and mammon." "Lay not up for yourselves treasures on earth." Can we ever forget the solemn words that bring to a close the story of the man who built larger barns to store his abundant crops? "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." But God said, "Thou fool." Why did God call him a fool? Was it because he had so much? Of course not. It was because he was satisfied with so little. In all his life he had never found anything worth treasuring but something he could put in a barn. And with this he deliberately proposed to feed his soul. This is the tragedy that threatens every one of us, be he rich or poor, in this world of things material—that the great capacities of life should be filled with *things*. "Woe unto you that are rich! for ye have received your consolation." The basic hungers of life have been satisfied, the talents, the interests, the time, the strength, the zest of life have all been spent in the acquisition of money and the things that money can buy, and

we wonder what has become of the blessed hunger of the soul that once we knew.

It is a pathetic figure that walks out of the picture. He had come running to fall at Jesus' feet. Now with stooping shoulders and downcast eyes he walks slowly away. He kicks the little stones from his path in a gesture of futility and I think I hear him say, "All of it, all of it, no, I simply can't do it."

A great sorrow is written on the face of Jesus as he stands watching the solitary figure as it disappears over the crest of the hill. In disappointment and in sadness, but without the slightest trace of bitterness in his voice, he says to his disciples, "How hardly shall they that have riches enter into the Kingdom of God."

There is, of course, no record that anything of the kind ever happened, but it is not beyond the imagination to suppose that a few weeks later the rich young ruler made a visit to Jerusalem and while there met a wealthy young friend from Jericho. As they talked of this and that, the young friend said, "I have just had a very interesting and unusual experience. The chief publican in our town is a little Jew by the name of Zacchaeus. For many years as he has collected the taxes, and under the cloak of Roman authority, he has robbed us and cheated us until he has amassed an immense fortune. To add insult to injury, he has flaunted his ill-gotten gains in our faces by building himself the most palatial residence in the town and surrounding himself with a great retinue of servants. There he has lived in solitary grandeur—rich and friendless, the most hated and the most feared man in all the town.

"Well, he appeared at my house the other morning with a heavy bag of gold. 'This is yours,' he said. 'For years I have cheated you in taxation and I now wish to repay you fourfold.' 'Why?' I asked in amazement. But he made no answer except to smile, drop the bag at my feet and hurry away. The next day I went down to the slum section of Jericho to collect my rents and I found everybody talking about Zacchaeus. It seems that every afternoon he visits the homes of the very poor, he brings with him a bag of gold which he distributes to the sick and the hungry until every piece is gone, and the next day he is back with more. By this time the incredible story has spread over all the city and everybody is talking about it. We used to call him the town's meanest man, and now the people call him the town's biggest fool. I have tried to find out the reason for it all, but no one has any explanation. They say he has been acting this way ever since your teacher from Galilee, Jesus the Nazarene, I believe they call him, spent a few hours in his home. But the most remarkable change is not in his conduct but in the man himself. He is not the man we used to know at all. He seems to be living in an utterly different world. I really believe Zacchaeus is the happiest man I ever saw in all my life."

The narrator stopped and looked at the face of the young ruler. "Why you are not listening my friend, your thoughts are away on the distant hills." "Yes, I'm listening," said the ruler, "I was just thinking of Jesus the Nazarene. I met him not long ago myself on the road to Galilee."

It is nearly two thousand years since Jesus encountered Zacchaeus and the rich young ruler. Today he walks the crowded highways of every nation under heaven. In many lands his friend-

ship brings courage and hope to terror stricken men and women who are determined to follow him, cost what it may. He rides in the mighty air liners and the roaring Pullman trains that span the continent of America. He travels in a hundred thousand buses that reach the towns and villages and the wayside stops in all the countryside. Each workday morning he is on the hurrying commuters' trains that converge upon the great cities of the land, and with the rushing multitude he plunges into the crowded stifling subways. He goes to the office, the shop, the mill and the school. In the long summer weekends he mingles with the crowds on the beaches or on the bleachers of the ball park or with a foursome on the golf course. He walks with little children on their way to school. He watches the mother as she prepares their noonday meal, and though unseen, he often is again a self-invited guest in the home. Wherever he goes, in the cities, the towns, or the great countryside of America, almost everyone he meets is rich—richer by far in material possessions than any other people in the world, but richer, too, in freedom, in opportunity, in health, in education, in security, in all the things that men and women everywhere count as the most priceless possessions of life.

Somewhere, sometime, yes many times, as we journey through the years you and I meet him too. We do not see him with the eye of flesh, but we know for certain he is there. Still, as in the long ago, he asks not for a tenth, nor a half, nor for any other portion of the wealth with which for a few short years God has entrusted us, but for *all* of it. He will not bargain. We give our all or nothing. Still, as with the rich young ruler, he is the disturber of our peace; or, as with Zacchaeus, the giver of new life. Still, he refuses to allow us to depart the same persons we were when we came. Either we leave him sorrowful or receive him joyfully. Either we go away with a sense of poverty we had never thought possible, or we leave enriched beyond all that we could ever ask or think.

TWO YOKES

FREDERICK W. EVANS

JAMES KING QUAY, you are come to another of your shining hours. I am scheduled to pronounce a formal charge to you. To do so would be supererogation, for you were "charged once for all" when you were ordained to the Gospel ministry and assumed your first official responsibility. To the duties laid at your door then, until this very hour, you have endeavored, as in the sight of God, to be faithful. So in our thought that charge carries down the years, and repeats itself today as you take upon yourself the honors and the cares of the Vice-Presidency of Princeton Theological Seminary.

We simply offer you some counsel which is the Spirit of God's rather than ours. Were we to title what we are to try to say, it might well be: "Two Yokes." The passage of Scripture to which we take you is one of the truly great chapters of the Word of God: Philippians, four.

Yoke One comes into view in the words: "I beseech thee true yoke fellow, help," or as Moffat puts it, "lend a hand," verse three. We may not be sure who that genuine "comrade in Christian fellowship," and "partner in Christian service" of Paul was. I incline to Onesiphorus. Elsewhere of him he wrote: "he oft refreshed me" i.e. he was like an open window in summer through which breezes, as from the hills of God, cooled my spirit. Having done that for his Teacher, how such an one could help Euodia and Syntyche, who, on some account, had gotten into disagreement and a bit of heat with each other!

True Yoke-fellow, lend a hand! I presume it has been remarked by others that in this "Presidential Bond" are men who bear the names of the first fraternal pair of The Twelve: John and James. Most assuredly you two—now the two first names on Princeton's Faculty—will, unlike Euodia-Syntyche, be "of one mind in the Lord." Once a student interviewed the president of a seminary seeking light and leading as to which of two calls he would answer. One was to an assistantship in a large church. The other to be pastor of a strong rural church. The president said: "My young friend, consult the Lord!" Then with a twinkle in his eye he added "You will remember, of course, that when two men ride one horse, one of them must needs ride behind." This School of the Prophets is much bigger than any church. It is an elephant, not a horse. Two such men can ride its broad back on parallel seats, the President holding the reins of administration, and the Vice-President the lines of promotion.

How vivid the memory of the parting words of your predecessor, Henry Seymour Brown, at the Seminary dinner at Atlantic City in 1946! Standing near our President who was seated, of course, he put his hand with a kind caress upon his shoulder, and besought the members of the Board and Alumni to lend a strong hand to this dear man of God, and especially to safeguard him against his tendency to overload. James, you have come to

lend Brother John the strongest hand you can, and to be to him his true yoke fellow; to spare him what you may. We are confident he and the faculty will truly reciprocate your Christian fellowship and cooperation.

Yoke Two. I see that in the short sentence in verse five: "The Lord is *at hand*." The first reference here is not to the Lord's coming, surely, but to the Lord's *presence*. The very Lord who is to come in *glory* is *present in grace*. The word is "eggus": "near, close by." So close that His *yoke of love* reaches to one, and invites assumption. Good friend, He especially invites you to become yoked with Him in this important office and its demanding service.

Now this Chapter reveals several things that happen when we are thus united to our so *present Lord*.

"Let your moderation be known to all men." Intriguing word, "moderation." It is usually rendered "gentleness or forbearance." Matthew Arnold calls it "sweet reasonableness." Using the same word Paul writes, "I entreat you by the gentleness of Christ." It is His graciousness that carries along and across *His yoke* to us and becomes ours. And here, Dr. Quay, I'm thinking of your Y.M.C.A. career in Egypt. You made friends, supporting friends, for "the Y" among peoples of different colors and cultures and faiths, and never lost a friend made. How? By the Spirit in view here. And by the self-same Christian forbearance will you make and hold friends for the Seminary who will love and trust you—and share what they have with you for the Cause to which now you dedicate yourself.

This note also must be struck: Your yoke with the Lord is a power conductor! Something beyond any material energy of which you have known becomes your possession. Divine Power will open doors for you, and achieve for you. You are linked with Omnipotence, or may be, quite as much as Paul when he said: "In Him Who strengthens me I am able for anything." Do you know that substantiated story about Joseph Parker who was reading, in City Temple, Philippians 4, and paused after the words: "I can do all things." He inserted the parenthesis: "I'll bet Paul a half-crown *he can't*," and drawing the coin from his pocket, let it fall under his hand ringingly on the pulpit. Then he finished the verse: "through Christ which strengtheneth me," and commented: "So that's it? I'll take back my bet." The next moment the half-crown was returned to his pocket. We would not dare "to bet" against your success if closely linked with Power that cannot fail.

Since Promotion and Public Relations are laid specially at your door: you must needs be thinking much, and we will be thinking with you, of such material things as annuities, bequests, buildings, endowments, scholarships. These will help to make a greater Seminary. And you will lend your proven talent to their securing! We of the Board of Trustees, the Faculty, and the Alumni pledge ourselves to be your true yoke-fellows. And the Lord at your right hand will be your sufficiency and "lead you about in triumph."

PRINCETONIANA

LEFFERTS A. LOETSCHER

INSTITUTE OF THEOLOGY

MANY will be interested to know of the Princeton Institute of Theology for this coming summer. It will extend from July 11 through 21. An excellent program has been arranged.

The opening address will be delivered by Dr. Homrighausen on "The Church's Vocation in Our Day." The Bible Hour the first week will be conducted by Dr. Kuist; the second week by Dr. W. M. Alston, Vice-President of Agnes Scott College. Dr. James S. Stewart, of Edinburgh, will have the Convocation Period the first week, and Dr. John R. Gray, pastor of St. Stephen's Church, Glasgow, the second week. Relations of Church and State will be discussed on three evenings during the first week by Professor Werner Richter, who served as Under-Secretary in the Ministry of Education in the German Weimar Republic; by Charles Clayton Morrison, well-known American editor and author; and by Professor Edward S. Corwin, of Princeton University, a leading authority on the Constitution of the United States. The evenings of the second week will be devoted to sermons by distinguished ministers, including Dr. James A. Jones, of Charlotte, North Carolina, and Dr. Samuel M. Zwemer.

One of the most interesting features of the Institute is always the elective courses offered in the mornings of each week. A rich selection of eight courses is offered this year.

THEOLOGY TODAY

Theology Today has completed five years. During this brief period it has become recognized as one of the leading theological journals of the English-speaking world. Its readers are found in every state of the Union, in every province of Canada, in all but three nations of Europe, and in most of the lands in Latin America, Asia, and Africa. Many have written to express the help and inspiration that *Theology Today* has brought to them through the years.

The subscription rate for the four issues per year is two dollars. Communications should be addressed to *Theology Today*, Post Office Box 29, Princeton, New Jersey.

THE FACULTY

During the current year a Faculty Club has been organized for the purpose of fostering mutual acquaintance and fellowship and for the discussion of topics of common interest, theological and otherwise. A different member of the Faculty presides at each meeting, with one or two Faculty members requested to introduce the topic of the evening's discussion. The meeting follows a dinner and the program closes at nine p.m. Six such evenings have been scheduled for the current year, and the gatherings have done much to increase the spirit of fellowship and mutual understanding which exists within the Faculty.

A pleasant occasion to which all look forward is the annual Faculty Dinner at which the members and the emeritus

members of the Faculty and their wives are the guests of Dr. and Mrs. Mackay. This year the event occurred on April 6 at the Nassau Tavern. After gracious words of greeting, the host, Dr. Mackay, presented Dr. Erdman as master of ceremonies. The guest of honor was Dr. Hugh Watt, Principal of New College, Edinburgh, the lecturer on the L. P. Stone Foundation for the current year. His after-dinner remarks, full of Scottish humor, delighted his audience. Among other things he referred to a volume published years ago by "a Scottish Princetonian," C. A. Salmond, under the title of "Princetoniana," giving reminiscences of Dr. Charles Hodge and his son Dr. A. A. Hodge. Dr. Bela Vasady, who is to teach theology on the Pacific Coast next year, spoke very interestingly concerning contemporary world affairs. What with appropriate combination of the facetious and the serious on the part of these and other speakers, "a good time was had by all."

Inspirational Meetings

There has been very great interest on the campus this year in the "retreats" and other devotional and inspirational meetings. Near the opening of the year five retreats were held for juniors, including one for the women students. The groups went off campus from Friday afternoon to Saturday afternoon. The theme for each of these groups of juniors was "The Spiritual Life: Its Resources and Its Cultivation." Preparations—including enrollment, transportation, details of schedule, and the like—were made by upperclassmen, and the meetings of each group were led by three Faculty members—two leading discussions and one administering the sacrament of the Lord's Supper. There has also been one retreat for each of the other class groups—middlers, seniors, and graduate students—as well as for married couples and students preparing for foreign missionary service. The aggregate attendance of students for a year at these retreats is quite high and those who attend them often comment on the value of the experience.

Two days each year are set apart on the campus for special meetings, and all classes are canceled. The first of these, the Day of Prayer, was held on November 17, with a message in the morning, a public meeting for intercession in the afternoon, and communion in the evening. Leadership in morning and evening was by Faculty members, and in the afternoon by students. The second annual special day is the Day of Convocation, in which the addresses are delivered by a guest speaker, who this year was the Rev. Daniel T. Jenkins, noted young English Congregationalist pastor and author. These meetings were held on February 23, and had as their general theme "The Communication of the Gospel."

Each Wednesday evening more than a hundred who are interested in missions gather for a prayer meeting in Alexander Hall parlor. The continued interest in this weekly group has been notable.

Music

On the Princeton Seminary campus a very interesting musical program has been expanding under the leadership of Dr. David Hugh Jones. On nearly every Monday afternoon during the winter and spring at 4:40 o'clock in Miller Chapel there has been a half-hour musical program featuring a guest soloist, either vocal or instrumental.

On March 8 the four Seminary Choirs gave the Annual Lenten Musical Service. On March 29 the Junior Class and the Children's Choir gave the Annual Hymn Festival. As this goes to press the Spring Musical by the four choirs is planned for May 24.

Choirs other than the Sunday traveling choir have given programs off campus. The Children's Choir gave a musical service on a recent Sunday afternoon in the Witherspoon Presbyterian Church of Princeton. The Women's Choir has sung in a Trenton church —where its service was broadcast over the radio—at a Methodist conference in the Trenton War Memorial, and at Plainsboro.

The Men's Choir, in addition to Sunday trips, has sung recently at three week-day meetings off campus. A full schedule is planned for the Men's Choir in their three-day visit to the General Assembly at Buffalo, May 20-22. Soon after that they will sing at the Alumni dinner and at the Commencement exercises here at the Seminary and the next day start on a six weeks' summer singing tour of New York State, Ontario, Quebec, and the Maritime Provinces of Canada, returning through New England.

The Foreign Field

Two letters recently received by Dr. Mackay from the foreign field are of general interest. One of these correspondents is the Rev. Oton G. Dourado of Brazil. Returning recently to his own country after two years of study at Princeton Seminary, Mr. Dourado writes: "There has been a most remarkable growth in our church since I left Brazil two and a half years ago. I left my Presbytery with nine ministers and find it now with seventeen. One of its ministers reported he is preparing and training two hundred new converted people for church membership, and I heard of a missionary here in north Brazil who baptized nearly four hundred last year. It seems that the Lord is pouring his saving Spirit abundantly upon our people, bringing to us the most precious gift of knowing Christ and of consecrating our lives to His Kingdom. I think the American people generally have not yet realized the blessings that their mission work is spreading all over the world."

Mrs. Horace M. Underwood, Presbyterian missionary to Korea, was shot dead on March 17 by two gunmen who invaded her home while she was entertaining wives of members of the faculty of Chosen Christian College. A little later Dr. Underwood, replying to a letter of sympathy, wrote in part as follows:

"We seek to find and to hope for some 'good' out of what for me is the most crushing event of my life. A young Methodist boy here who was expecting to enter the diplomatic service tells me that as a result of her death he has decided to offer his services to God and come to Korea as a missionary. She would be the last to see herself as 'heroic' or a 'martyr' as some have called her. She was merely killed in the 'course of duty,' but is it not possible perhaps, even though we know she wouldn't especially like it, to use this to bring inspiration to candidates for the field? They tell me—Heaven help us!—that this 'will frighten people away from Korea.' Those people are not wanted here or elsewhere on the mission field. You cannot build the Church of Christ on the principle of 'Safety First.' It runs directly counter to what our Lord said

about lives saved and lost, it betrays an inability to comprehend that those words meant what they said. But there are young people who will come, and (reverently) God knows we need them here. . . . Almost our only 'new' missionaries are second generation people 'coming home.' We have *one* short term missionary; and the calls are so many, the needs so great, the opportunities so shining today. True, I do not know tomorrow. I learned on March 17th that I could not see two hours ahead. I waved good-by to Ethel at 12:30, and about 2:30 she was lying mortally wounded in our hall, but 'today' is ours. Nor are conditions and dangers really so bad. No one here feels especially scared. I do not think that one missionary killing in sixty-four years offers too high an insurance risk even for the timid ones. We ride in cars, we telephone America, we eat foods I did not even see till I was twelve or fourteen years old, we have 600,000 Christians to work with, we have established institutions in which we may go to work. We are here, it is true, because things are far from perfect, because there are many (more than in 1885) who do not know Christ, but the doors are wide open today. They may bang shut tomorrow. Some one may be hurt when they slam shut, I do not know. I frankly don't greatly care, though I am a rather timid sort of person.

"We not only need 'people,' we need young people with 'pep' and enthusiasm, not tired old folks to whom everything is a burden. I can go on and am going to go on, but you need fresher, better stuff than is in me to carry this country for Christ.

"There are five former mission schools asking for missionary teachers; there are two universities begging for missionary teachers; there is *no one* in this station to carry the direct message of evangelism to these people.

"Pray God we may have the workers that are needed."

Two "Drives"

Early in the present academic year, Princeton Seminary students led a Seminary drive for gifts for the Bethel Theological School in Germany. Some fifty parcels have been received in Bethel according to latest word. The student leader there writes back in hearty appreciation of the gifts. "We put aside four parcels each for the students' congregations in Heidelberg and Tubingen. . . . We sent the contents of roughly ten parcels to our 'sister-congregations' in Berlin. You may not know that every students' congregation in the Western Zone has a 'sister-congregation' in the Eastern Zone, which she is trying to assist especially. . . . To very many of us you have given great joy through your gifts. You ought to have been present at the distribution to see how here a student, his face beaming, went away with a new suit; and there an old daddy was glad like a child because he had found something nice and useful for his youngest one. . . . But our thanks are also extended to our common Lord who has given you this spirit of love and brotherhood, and who reveals himself more and more wonderfully as the living one in all need, in all uncertainty of life, and in all adversity and tribulation, both of bodily and spiritual nature."

Later during the present academic year the Princeton Seminary students led a second financial drive on the campus, this one for missionary work in Brazil. The goal of $1,600 was suc-

cessfully topped with gifts totalling $1,820.

Summer Hebrew

For several years now the Seminary has been offering to students the opportunity to complete the required work in elementary Hebrew during the summer vacation. The program has been extremely successful to date.

About forty students are taking advantage of the opportunity for the coming summer. There will be two sections, taught by Dr. Wevers and Mr. Gard, and the course will extend from June 14 to August 19.

Field Work

The Seminary's program of supervised work continues to develop. Supervision and contact with the student on his field are maintained in various ways: by visits from Dr. Wilson, Director of Field Work, or from other Faculty members; through the pastor of the church, if the student is an assistant, or, if the student is acting as student pastor, through the moderator of the session; executives of synod and presbyterial committees on National Missions also afford supplementary contact with the students' work, as do personal interviews with the students on the problems they meet.

In order that Field Work may be properly subordinated to the students' major academic responsibilities, three rules have been adopted: no student should have regular field work at a distance of more than 100 miles from the Seminary; juniors who have student pastorates should take less class work and extend their Seminary course to four years; the Dean and the Field Work Director check on the relation of time spent on field service to the student's academic load.

Good reports continue to come concerning the students' field work. Ten seniors who have built up their churches as student pastors will continue in them as full-time pastors. Six more will continue on for a time at least. Meanwhile a larger number of Princeton Seminary students are volunteering for service under the National Board than at any time since the Department of Field Work was organized at the Seminary.

COMING EVENTS

The following events will be of interest to Alumni:

Princeton Institute of Theology—July 11-21

First Term—September 26-December 16, 1949

Second Term—January 3-March 15, 1950

Third Term—March 22-June 6, 1950

L. P. Stone Lectureship—Dates to be announced—Professor Charles Harold Dodd, D.D., S.T.D., of Jesus College, Cambridge University, England.

ALUMNI NOTES

[1903]

On February 21st Albert J. McCartney was given the honorary degree of Doctor of Humanities by Rollins College.

[1904]

Norman E. Koehler, who has retired, is living at 1 West Milfort Street, Mt. Union, Pa.

[1910]

The church at Cool Spring and the First Church, Georgetown, Del., have called George A. Leukel.

[1912]

In January Arthur Northwood with the congregation of the Elizabeth Avenue Church, Newark, N.J., celebrated the Hundredth Anniversary of the organization of the church.

[1914]

Jay F. Davenport is pastor of the church at Warren, Ill.

[1915]

The Bonner Memorial Church, Endicott, N.Y., has called Michele Frasca.

[1916]

E. Stanley Chedister has been called to the Congregational Church, Endicott, N.Y.

[1919]

Hubert F. Doran is now pastor of the First Methodist Church, Pittsburg, Calif.

[1920]

The Salem Evangelical and Reformed Church, Alleman, Iowa, recently called Frank E. Stucki.

J. Kelly Unger has resigned his pastorate in West Point, Miss., in order to return to missionary service in Korea.

[1922]

David J. Spratt has been called to the First and the Osborn Memorial Churches, Cedarville, N.J.

[1923]

Richard H. Baird is now serving as Western Area Secretary of the Board of Foreign Missions. His address is 228 McAllister Street, San Francisco, Calif.

Lucas T. Krebbs has been called to the First Church, Liberal, Kans.

J. Manning Potts is Editor of The Upper Room, 1908 Grand Avenue, Nashville 4, Tenn.

The Austin-Westminster Church, Chicago, Ill., has called Clarence E. Showalter.

[1925]

In January John M. Dykstra accepted a call to the Christian Reformed Church, Battle Creek, Mich. His address is 108 Greenwood.

The Board of National Missions has elected Barney N. Morgan as Secretary for work in the West Indies.

The Westminster Church, San Francisco, Calif., has called Harold D. Ramsburg.

[1926]

Johannes W. Ylvisaker is President of Luther College, Decorah, Iowa.

[1927]

Valentine S. Alison has been installed pastor of the Sparta First Church, Groveland, N.Y.

[1928]

Melvin Louis Best has accepted the position of assistant pastor in the Third Church, Pittsburgh, Pa.

The Columbia Avenue Church, Sheffield, Ala., has called George K. Neff.

[1929]

Kelmer N. Roe is now Professor of Religion at Pacific Lutheran College, Parkland, Wash.

[1930]

Clyde E. Rickabaugh has been called to the Montoursville and Battle Run Churches. His address is 15 North Washington Street, Montoursville, Pa.

[1931]

Tadashi Okawa is teaching Bible at the Meiji Gakuin, Tokyo, Japan.

[1932]

The First Church, Kalispell, Mont., has called Mervyn E. Moss.

M. Harmer Patton has been installed pastor of the First Church, Lyons Falls, N.Y.

[1933]

William A. Guenther has been elected Director of Field Work for Christian Education of the Presbytery of Philadelphia.

[1934]

The First Church, Jamestown, N.Y., has called Gilbert F. VanBever.

[1935]

Roy A. Wilson is pastor of the First Church, Toledo, Iowa.

[1936]

David R. Bluhm has been installed pastor of the church at Waynesburg, Pa.

Albert H. Cropp is General Presbyter for the Board of National Missions and the Presbytery. His address is 1068 Dakota Ave., South, Huron, S.D.

The First Church, Mechanicsburg, Pa., has called Duncan K. MacPherson.

[1937]

J. Nelson Jackaway has been called to the Rehoboth Church, R.D. 2, Belle Vernon, Pa.

[1938]

Westminster Church, Elizabeth, N.J., has called Robert W. Scott.

[1939]

Lloyd O. Gaut is now pastor of the First United Presbyterian Church, 5951 College Avenue, Oakland 18, Calif.

Robert E. Graham was recently installed pastor of the Broad Avenue Church, Altoona, Pa.

The First Church, Clarks Summit, Pa., has called A. Paul Lam.

Osro W. Randall, Jr., has undertaken a missionary project under the Synod of New Mexico and the Board of National Missions.

[1940]

Thomas C. Davies, USN, a Chaplain in the Navy, is now stationed at Naval Auxiliary Air Station, Oceana, Va.

The First Church, Brazil, Ind., has called William Marcus Kendall.

William Morton Perdue has been called to the First Church, Jerome, Idaho.

George T. Peters is the new Chairman of the Social Education and Action Committee of the Presbytery of Philadelphia.

[1941]

The church at Ben Avon, Pa., has called John A. Bellingham.

Charles S. Webster has been called to the church at Red Bank, N.J.

The First Church, Goshen, N.Y., has called P. Arthur Brindisi and he has begun his work there.

Roy M. Shoaf has accepted a call to the First Church, Moundsville, W.Va.

[1943]

Jack Cooper has been installed pastor of the First Church, Watervliet, N.Y.

The Ridgeview Community Church, West Orange, N.J., has called Irvin W. Emmons, Jr.

Herbert G. Grether is serving in the American Presbyterian Mission, Chiengmai, Siam.

Wallace N. Jamison, who returned from Edinburgh in the autumn, has been installed pastor of the First United Presbyterian Church, Indianola, Iowa.

S. Turner Ritenour has accepted a position with the Publications Department of the Board of Christian Education. He will live on Aiken Avenue, Princeton, N.J.

[1944]

Paul T. Dahlstrom is pastor of the First Congregational Church, Detroit Lakes, Minn.

On February 12th the University of Pennsylvania conferred the degree of Doctor of Philosophy upon Thomas S. Goslin.

K. Arnold Nakajima is a student at the Pacific School of Religion. His address is 2528 Milvia Street, Berkeley 4, Calif.

R. Richard Searle is pastor of the Calvary Church, Wichita, Kans.

The church at Perth Amboy, N.J., has called Andrew Sebben.

John H. Thompson has accepted a call to the English Church, Marietta, Pa.

[1945]

Gerald A. Foster is now pastor of the New Ark Union Church, Wilmington, Del.

In February Wendling H. Hastings with his congregation of the Fort Street Church, Detroit, Mich., celebrated the Centennial of the organization of the church.

The First Church, Towanda, Pa., has called Thomas Fenton Luce.

William B. Miller was recently installed pastor of the Covenant Reformed Church, Muskegon Heights, Mich.

J. Houser Prichard has been elected Stated Clerk of the Presbytery of El Reno-Hobart.

The Fourth Church, Knoxville, Tenn., has called Wilson Harold Yost.

[1946]

Peter J. Bakker has recently returned from a trip to Alaska. He is Chaplain on the USS George Clyner, and can be addressed APA 27, FPO, San Francisco, Calif.

William R. Dupree has accepted a call from the Church (U.S.) at Gallatin, Tenn.

Roger A. Huber has sailed for Scotland where he plans to be a student for two years in the University of Edinburgh.

Norman A. Krebbs has been called to the Albany Park Church, 4850 North Street, Chicago 25, Ill.

H. August Kuehl, Jr., is rector of St. Mary's Episcopal Church, Reading, Pa.

W. J. Harper McKnight has been installed pastor of the Brookline Boulevard United Presbyterian Church, Pittsburgh, Pa.

David A. Neely's address on the mission field is Metet, M'balmayo, Cameroun, West Africa.

[1947]

The church at Delanco, N.J., has called George A. Allen.

Clyde H. DuBose has accepted a call to the Frankford Church, Philadelphia, Pa.

John A. Harvey has been installed pastor of the Forest Park Church, Baltimore, Md.

Philip O. Hyland is pastor of the Lutheran Church, Mobridge, S.D.

John C. Taylor has accepted the appointment of assistant pastor in the First Church, Morristown, N.J.

[1948]

The Edgington Church, Taylor Ridge, Ill., has called Alfred E. Behrer.

Clifford T. Nakadegawa is associate pastor of the Japanese Church of Christ (Federated), Salt Lake City, Utah.

James B. Ollis, Jr., is stated supply of Suburban Church, Scranton, Pa., while studying at the Seminary.

In January J. Will Ormond was installed pastor of the newly organized Covenant Presbyterian Church (US), Tuscaloosa, Ala.

It is requested that Alumni will kindly send Alumni Notes to the Registrar of the Seminary.

SCHOOL OF CHRISTIAN EDUCATION

The School of Christian Education is an integral part of the Seminary. The three year course beyond the Bachelor of Arts degree, or its academic equivalent, open to young men or women, leads to the degree of Master of Religious Education, M.R.E. (Prin.). The demand is overwhelming for Ministers of Education, Assistant Ministers or Assistants to Ministers, Teachers of the Christian Religion in schools and colleges and missionary educators at home and abroad.

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1948. The frequently recurring abbreviation *P. S. Bulletin* is to be read *Princeton Seminary Bulletin.*

George A. Barrois

"The Holy Spirit," *The Pastor*, vol. 2 (January), p. 4.
"Road from Rome," *Theology Today*, vol. 5, pp. 49-57.
Rev. of James Hastings Nichols, *Primer for Protestants*, in *Theology Today*, vol. 4, pp. 565-567.
Rev. of Rufus M. Jones, *The Luminous Trail*, in *Theology Today*, vol. 5, pp. 134-135.
Rev. of H. Pinard de la Boullaye, *Saint Ignace de Loyola, Directeur d'Ames*, in *P. S. Bulletin*, vol. 41, no. 4 (Spring), pp. 52-53.
Contributor of devotional column in *l'Aurore*, Montreal (in French).

Andrew W. Blackwood

The Preparation of Sermons, Nashville, Abingdon-Cokesbury, pp. 272.
"How to Preach from the Prophets," *Interpretation*, vol. II, pp. 157-71.
"Pulpit Masters of Yesterday and Today," *The Pulpit Digest*, seven articles, Jan.-July.
Rev. of Batsell B. Baxter, *The Best of the Yale Lectures*, in *P. S. Bulletin.*
Rev. of John S. Bonnell, *Psychology for Pastor and People*, in *The Bookman.*
Rev. of Herbert H. Farmer, *God and Men*, in *P. S. Bulletin.*
Rev. of Wm. H. Leach, *Protestant Church Building*, in *P. S. Bulletin.*
Rev. of E. C. Parker et al., *Religious Radio*, in *P. S. Bulletin.*
Rev. of T. H. L. Parker, *The Oracles of God*, in *P. S. Bulletin.*
Rev. of Austin Phelps, *Theory of Preaching*, in *P. S. Bulletin.*
Rev. of Agnes S. Turnbull, *The Bishop's Mantle*, in *P. S. Bulletin.*

John Sutherland Bonnell

Psychology for Pastor and People, New York, Harper & Brothers, pp. xii, 225.
"The Faith That Dares," in *The Pulpit*, August.
"Healing the Hurts of Life," in *Current Religious Thought*, October.
"Somebody in the Corner," in *Guideposts*, December.
"Heaven Touches Earth Tonight," in *Presbyterian Life*, December.
"Making Our Lives More Worthwhile," in *The Montreal Daily Star*, November.
Printed sermons appearing in *The Fifth Avenue Voice*, a monthly Church magazine.
January, "Hope for a Despairing World."
February, "How to Make Life Worth Living."
March, "A Faith for Troublous Times."
April, "I Believe in the Holy Catholic Church."
May, "Facing Life with Courage."
October, "Breaking the Habit of Worry."
November, "Can Protestantism Be United?"
December, "The Hope of All the World."
"Easter Dawn" (a sermon included in Paul G. Butler's *Best Sermons*, 1947-48 edition), Harper & Brothers, New York.
Rev. of *Physicians of the Soul, by* Charles F. Kemp, in *Monday Morning.*

J. Donald Butler

Rev. of Porter Sargent, *Mad or Muddled?* in *P. S. Bulletin*, vol. 41, no. 3 (Winter), pp. 53-54.
Rev. of Conrad H. Moelman, *The Church as Educator*, in *Theology Today*, vol. 5, no. 3 (October), pp. 435-436.

Emile Cailliet

Great Shorter Works of Pascal, Philadelphia, The Westminster Press, pp. 231 (in collaboration with John C. Blankenagel).
"Outlines of a Christian Positivism," *P. S. Bulletin*, vol. 42, no. 1, pp. 28-37.
Rev. of Romain Rolland, *Journey Within*, in *Monday Morning*, vol. 13, no. 8 (February 23), p. 16.
Rev. of Jacques Maritain, *The Person and the Common Good*, in *The Westminster Book-*

man, vol. 7, no. 4 (March-April), pp. 14-15.
Rev. of Kahlil Gibran, *The Secrets of the Heart*, in *Religion and Life*, vol. 17, no. 3 (Summer), pp. 470-471.
Rev. of Études Carmélitaines, *Ma joie terrestre où donc es-tu?* in *The Journal of Religion*, vol. 28, no. 3 (July), pp. 225-226.
Rev. of Wilbur M. Smith, *This Atomic Age and The Word of God*, in *P. S. Bulletin*, vol. 42, no. 1 (Summer), pp. 63-64.
Rev. of Hershel Baker, *The Dignity of Man*, in *Theology Today*, vol. 5, no. 3, pp. 433-435.

Charles T. Fritsch

"The Lamentations of Jeremiah," *Old Testament Commentary*, ed. by Herbert C. Alleman and Elmer E. Flack. Philadelphia: The Muhlenberg Press, 1948, pp. 733-738.
"The New Outline of the Christian Faith," *The Presbyterian*, vol. cxviii, no. 8, p. 16.
Rev. of C. R. North, *The Old Testament Interpretation of History*, in *P. S. Bulletin*, vol. 41, no. 3 (Winter, 1948), pp. 38-39.
Rev. of J. Philip Hyatt, *Prophetic Religion*, in *P. S. Bulletin*, vol. 41, no. 4 (Spring, 1948), pp. 41-42.
Member of committee on revision of Intermediate Catechism.

Kenneth S. Gapp

Editor of *A Bibliography of Bible Study for Theological Students*, Princeton, Theological Seminary Library, 1948, pp. 85.
Book Review Editor of *Theology Today*.

Henry S. Gehman

Editor-in-chief of the Old Testament section and member of the editorial staff: *The Westminster Study Edition of the Holy Bible*. Philadelphia, The Westminster Press, pp. xx+1376+x+486+Concordance (pp. 103).
Rev. of H. Wheeler Robinson, *Inspiration and Revelation in the Old Testament*, in *Theology Today*, vol. 5, no. 1 (April), pp. 136-140.
Rev. of David Daube, *Studies in Biblical Law*, in *Interpretation*, vol. 2, no. 4, pp. 485-488; and in *P. S. Bulletin*, vol. 42, no. 1, pp. 54-56.
Rev. of Harold R. Willoughby (editor), *The Study of the Bible Today and Tomorrow*, in *The Westminster Bookman*, vol. 7, no. 4, pp. 6-9.
Rev. of John Paterson, *The Goodly Fellowship of the Prophets*, in *The Westminster Bookman*, vol. 8, no. 1, pp. 21-22.
Rev. of Alexander Heidel, *The Gilgamesh Epic and the Old Testament*, in *P. S. Bulletin*, vol. 41, no. 3, p. 38.
Rev. of Cyrus H. Gordon, *Lands of the Cross and Crescent*, in *P. S. Bulletin*, vol. 41, no. 4, pp. 40-41.
Rev. of Millar Burrows, *An Outline of Biblical Theology*, in *P. S. Bulletin*, vol. 41, no. 4, p. 40.

E. G. Homrighausen

(Includes also a complete report for the year 1947.)

"Christian Theology and Christian Education," *The Church School*, vol. VI, no. 7.
"Barth and Brunner on Communism," Translation, *The Christian News-Letter*, no. 316, Supplement.
"What is Christian Vocation?" *The Christian Century*, November 3.
"Ready to Listen," *The Evangel*, vol. 60, no. 7.
"Parents, Children and the Ministry," *Westminster Adult Bible Class Leader*, vol. 39, no. 4.
"Why Evangelism?" *World Dominion*, vol. 26, no. 6.
"The Christian Education Problem Today," *Christianity and Crisis*, vol. 8, no. 17.
"Church-State Issues in European Education," *World Christian Education*, vol. III, no. 4.
"Rediscovering the Reformation," *The Chaplain*, vol. 5, no. 3.
"Preaching in the Contemporary Crisis," *The Pastor*, vol. 2, no. 3.
"Betting Your Life on God," *Christian Herald*, vol. 71, no. 3.
"Lost Unity," by Dr. Ernst Wolf, Translation for *Ecumenical Review*, vol. 1, no. 1.
"The Vocation of the Christian Today," *Inter-Seminary Series*, ed. by K. S. Latourette, vol. 3, pp. 186-224.
Quarry Articles for Office of Evangelism, World Council of Churches:
No. 1, "Evangelism in European Receiving Countries."
No. 2, "Evangelism in North America," published in various European and English journals.
No. 3, "Evangelism in European Giving Countries."

"The Reason for Evangelism," *The Baptist Leader*, vol. 10, no. 6.

"The Basis of Evangelism," *Watchman-Examiner*, vol. 36, no. 14.

"The Meaning of Evangelism," *Watchman-Examiner*, vol. 36, no. 23.

Frequent contributor as staff correspondent to *Presbyterian Life*.

Collaborated in the revision of the Intermediate Catechism.

Contributor of the section, "The Church in the World," *Theology Today*.

Rev. of *Ten Questions. Bible Studies of The Oslo World Conference of Christian Youth*, in *P. S. Bulletin*, Winter, p. 51.

Rev. of *The Church and Christian Education*, Paul H. Vieth, editor, in *P. S. Bulletin*, Winter, pp. 51-52.

Rev. of Charles F. Kemp, *Physicians of the Soul*, in *P. S. Bulletin*, Winter, p. 52.

Rev. of C. H. Dodd, *The Bible Today*, in *P. S. Bulletin*, Winter, pp. 52-53.

Rev. of Henry Sloane Coffin, *The Public Worship of God*, in *P. S. Bulletin*, vol. 40, no. 3 (Winter, 1947), pp. 49-50.

Rev. of Wesner Fallaw, *The Modern Parent and the Teaching Church*, in *P. S. Bulletin*, vol. 41, no. 1 (Summer, 1947), p. 50.

Rev. of John Dow, *This is our Faith; Highways of the Heart; Catechism* (three books published by the Board of Evangelism and Social Service of the United Church of Canada), in *P. S. Bulletin*, vol. 41, no. 1 (Summer, 1947), pp. 50-51.

Rev. of Frank A. Lindhorst, *The Minister Teaches Religion*, in *P. S. Bulletin*, vol. 41, no. 1 (Summer, 1947), p. 51.

Rev. of *Christians in the Teaching Profession* (Educateurs Chrétiens), in *Ecumenical Review*, vol. 1, no. 1.

Rev. of *Reformation Old and New: A Tribute to Karl Barth*, ed. by F. W. Camfield, in *Religion in Life*, vol. 17, no. 1 (Winter, 1947-1948), pp. 133-35.

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BOOK REVIEWS

Man's Disorder and God's Design: The Amsterdam Assembly Series. Harper and Brothers, New York, 1948. Pp. 210, 218, 197, 233. $5.00.

As every interested churchman knows, the theme of the World Council Assembly at Amsterdam in 1948 was "Man's Disorder and God's Design." In preparation for the Assembly, this general theme was divided up into four parts—The Universal Church in God's Design, The Church's Witness to God's Design, The Church and the Disorder of Society, and The Church and the International Disorder. Commissions of interested and competent churchmen—clerical and lay—were appointed by the Study Department Commission of the World Council of Churches to give careful consideration to these four topics; and these commissions, after due deliberation, presented their four reports to the Council assembly. These four reports, together with the official Message which the Council adopted at Amsterdam, have been bound up together in this omnibus volume.

As the General Preface makes clear, these four topics were not chosen at random. As it says, "They represent burning concerns of all the churches in this crisis of civilization. The first reveals the growing determination of the various churches to rediscover the divine intention for the Church, and the right relationship of the various churches to one another. Of that determination, the World Council itself is both an evidence and a concrete result. The second testifies to the obligation recognized by all churches alike to claim for Christ the whole world and all aspects of life. From the outset it has been recognized that the World Council would be still-born unless evangelism were its life-blood. The third and fourth subjects bring Christian faith directly to bear upon two critical areas of disorder in contemporary civilization, the social and the international. They deal with the familiar query: What has the Church to contribute to society in its present extremity?"

Certain comments are suggested by a reading of this book. (I). It is abundantly clear that the Christian Church is by no means complacent or self-righteous in its attitude to the chaotic and menacing situation which confronts it in this present-day world. Time and again in these reports the Church is called upon to repent of its disunity, of its lack of true understanding, of its callousness, of its unlikeness to Jesus Christ.

(II). Though there are disproportionately few contributors to these reports from the so-called "younger churches" of the Far East and the Orthodox churches of Eastern Europe an unavoidable circumstance which the Commissioners themselves deeply regretted—yet there are enough to make it clear that the problems—internal and external—which confront the Christian Church are everywhere the same, though there may be local differences of detail. In very truth, the Church today lives and functions in "one world," in which the Middle East differs only very superficially from the Middle West.

(III). In these reports the Church has put the emphasis where it properly belongs. Thus in the second volume, "The Church's Witness to God's Design," the fact is clearly faced that in relation to mankind the primary task of the Church is to evangelize, and that "the Church that does not evangelize will fossilize." But at the same time it is clearly recognized in the third and fourth volumes that the Church's duty does not end there; for in those volumes the Church is urgently summoned to exert its maximum influence in the economic and political realms, with a view to making these spheres of human activity approximate more nearly to God's design in Jesus Christ.

Though this volume is rather heavy in style and in places not too easy to follow, it is a "must" for all who would be well-informed as to the present status and immediate prospects of the ecumenical movement.

NORMAN VICTOR HOPE

God Confronts Man in History, by Henry Sloane Coffin. Charles Scribner's Sons, New York, 1947. Pp. 154. $2.50.

In the later years of the nineteenth century one of the most popular lecturers on current religious topics in America was Joseph Cook. When he died in 1901 he left his estate to the Board of Foreign Missions of the Presby-

terian Church in the U.S.A. to establish a lecturership "to be filled by Christian scholars in defence of Christianity, who shall be chosen by the Board, and visit in succession the principal cities of China, India, and Japan." The late Dr. Cleland B. McAfee gave the lectures in 1924, Dr. J. Harry Cotton followed him in 1931, and in 1946 Dr. Henry Sloane Coffin, president-emeritus of Union Theological Seminary, New York City, was the lecturer appointed to the lectureship. For military reasons Japan was not included in Dr. Coffin's itinerary; but he spoke in the Philippines, China, Siam, and India; and the substance of what he said is contained in the present volume.

The main theme of this book is suggested by its title, namely, that while other faiths seek for God in outward nature, or in inner mystical experiences, it is Christianity's basic conviction that God reveals Himself chiefly in history. This self-disclosure of God, begun among the ancient Hebrews, culminates in Jesus Christ, a real flesh-and-blood historical figure, and particularly in His Death and Resurrection. In Him God has revealed His character of Holy love and His saving purpose for all mankind. The effect of this dynamic self-disclosure of God in Christ Jesus has been to bring into being a holy community of redeemed souls, the Christian Church. This Church is the body of Christ, the bearer of His message, the interpreter of His mind, the instrument of His will. The full purpose of God in Jesus Christ, however, can never be completely realized in history; rather, His kingdom, the goal of history, lies beyond history, but gathers up all history's gains in its final triumph.

The task which confronted Dr. Coffin in the preparation of these lectures was that of compressing the essentials of the Christian faith into brief compass, and presenting this faith in such an irenical fashion as to appeal not only to the Christians of the Far East, but also to their fellow-countrymen of other religions. It can be said without any hesitation that he has succeeded in this none-too-easy task; and there can be no doubt that his visit to the Orient as Cook Lecturer did much good to the Christian cause there.

NORMAN VICTOR HOPE

A History of the English Baptists, by A. C. Underwood. The Kingsgate Press, London, 1947. Pp. 286. Twelve shillings and sixpence.

The Baptist churches arose in England during the later sixteenth century, because they believed that the Anglican Reformation had not gone far enough in purifying its doctrine and organization. At the beginning they divided into two distinct groups—the General Baptists and the Particular. The former were Arminian in doctrine, the latter were strict Calvinists; and they continued to go their separate ways until 1891. Both groups were persecuted for their nonconformity under King James I (1603-25) and Charles I (1625-49); both obtained recognition and toleration during Cromwell's Protectorate (1649-58). But after the Restoration of 1660 they were subjected to persecution once more. The Toleration Act of 1689, following upon the Revolution of 1688, finally gave them freedom of worship; but during the first half of the eighteenth century both movements suffered inner decline, the General Baptists because of Socinianism, the Particulars by reason of Antinomianism.

The Evangelical Revival of the later eighteenth, begun by George Whitefield and the two Wesleys, enriched and deepened the whole religious life of England; and, as might have been expected, it did not leave the Baptists unaffected. The so-called "New Connexion" General Baptists, an aggressively evangelical group, hived off from the parent body in 1770 and formed a separate organization which grew and expanded vigorously. The Particular Baptists founded in 1792 the Baptist Missionary Society, whose chief glory was William Carey, the great pioneer missionary to India.

The nineteenth century was an era of consolidation among the Baptists of England. For this movement there were three main reasons —the further decline of Calvinism among the Particular Baptists, the growth of the practice of open communion among both parties, and the development of the Baptist Union, which was founded in 1813, and which provided them with a common platform. The result was the merger of 1891, which united under one common roof virtually all the Baptists of England.

The English Baptists have made a substantial contribution to the religious life of the nation. They have, for example, produced some of the greatest English preachers—such

as Robert Hall, Alexander Maclaren, John Clifford, and Charles H. Spurgeon. They have been among the pioneers in the modern missionary movement: Dr. K. S. Latourette, for instance, says that William Carey began "a new era in Protestant missions, not only in India, but also in the entire world" ("History of the Expansion of Christianity," volume III, p. 281). The English Baptists have also stood for the idea of a "gathered church"; and they have borne splendid and self-sacrificing witness to the principle of religious toleration, which finally became part of the law of the land.

This story has been told in this book by Dr. A. C. Underwood, a well-known English Baptist scholar. Dr. Underwood has told the story with knowledge and yet with candor, with sympathy and yet with discrimination. His book is well worth reading by all who are interested in the Baptist movement in England.

NORMAN VICTOR HOPE

Iran: Past and Present, by Donald N. Wilber. Princeton University Press, 1948. Pp. 234. $3.00.

The reviewer reads this book with a nostalgic feeling, having traveled over much of Iran and into Afghanistan with the author. The latter has made many trips to Iran, as well as working with archaeological expeditions in Egypt and Asia Minor. Besides all these he spent the war years 1942 to 1946 in the country so he should, and does, know whereof he speaks.

Three good factual books on Iran have appeared in English lately. The first was "Iran" by William S. Haas, this book was written from the standpoint of the scholar and philosopher but was not always accurate in factual detail. The second volume was "Introduction to Iran" by Elgin Groseclose. This book dealt more largely in impressions and ideas and did not hesitate to pass judgments upon the people and their culture. The book under review is a close factual survey which is very carefully done and should give any reader a good idea of the country, its long historic pageant and modern development.

The author is an archaeologist and architect and an authority on certain phases of art in Iran, especially the buildings of the Seljuq and Mongol periods. These facts, however, he keeps fairly well hidden and excels in this volume as an historian.

The short treatment in a few pages or even a few paragraphs of a Persian dynasty covers the absolute essentials of the era and gives a clearer picture of each dynastic period than any other volume we know.

In a short chapter on the character of Iranian culture the writer shows an unusual restraint in not setting down much more concerning the art and architecture of this wonderful country. These facts are at the author's fingertips, but he kept the chapter short and covered the whole field of culture in outline. Perhaps we may expect a future book on the fields of art and architecture where we know he has authoritative information.

In the modern era the volume treats of the resources of the country—including oil—and of transportation, industry, trade and agriculture. Everywhere in this section we are given facts and figures gathered with exceeding care. Following page 140 there is a map which is a joy to anyone who has traveled in Iran. The section on the government is detailed and again crammed with facts.

The final section deals with the people and their religion. Here the writer displays again his marked ability in condensation. His understanding of elements of village and town life are unusual for other than a missionary and reflect his travels over the country in out-of-the-way places.

In his introduction, which also covers a lot in a few pages, the author pays a tribute to the missionaries who have worked in Iran for more than a century. He also says that, in general, educated Persians know more about the United States than educated Americans on the average know about Iran. Reading this book carefully should do a lot to correct that condition. This is a truly fine book on Iran for the library of anyone interested in that country, and an absolute necessity as a handbook for those who intend to visit that part of the Middle East, or who desire a more than passing acquaintance with this ancient land which assumes such strategic importance in the modern world.

J. CHRISTY WILSON

How Rich the Harvest, by Samuel M. Zwemer. Fleming H. Revell Co., New York, 1948. Pp. 120. $1.50.

A new book by Samuel M. Zwemer can hardly be termed an extraordinary or unusual event—and yet, to our mind any new book by this author is an event, and few writers give us the personal lift and inspiration which we derive from book after book from his pen.

It was just fifty years before the publication of the present volume under review that the same publishers brought out Dr. Zwemer's first major book, "Arabia, the Cradle of Islam," which has remained a definitive work over the half century. In this period the author has published some fifty books in English besides a number of works in Arabic and translations in Swedish, Norwegian, German, French, Arabic, Persian, Urdu and Chinese.

The author is well past his eightieth year when he writes this little volume. His short essays are on all sorts of subjects pertaining to Christian faith and life as well as missions. The whole collection bears the flavor of the Moslem world and the Bible lands. There are such arresting subjects as "God's Hammer and Sickle." "Dead Saints and the Living Saviour," "Why Did God Create the Camel," "What Did Paul do in Arabia," and again such titles as "Good Friday in Jerusalem," "The Dome of the Rock" in this same city, and "Behold, the Lamb of God."

There are such typical Zwemer observations in many of the short essays, as the following:

"Paul speaks of Christians as epistles of Christ 'written not with ink but with the Spirit of the Living God.' May we not classify Christians as *uncials*, with a clear message of new life in Christ; *cursives*, where the message is not so easily read; or poor *palimpsests*, where the original epistle of Christ has been erased and another hand has written about this present evil world?"

Almost every one of these little subjects has a snap like a story by O. Henry. Each makes one stop to think, and lifts the heart in praise to God that Christ still has such witnesses in this day and age. We wish every Christian in the world could read this little volume and enjoy it as we did.

J. Christy Wilson

The Essence of Judaism, by Leo Baeck. Schocken Books, New York, 1948. Pp. 288. $4.00.

This is a formidable presentation of Judaism. An expanded and revised edition, it supersedes the first translation from the German published abroad ten years ago. The book is an answer to the desire of the Christian student for an authoritative inside view of modern Judaism. Leo Baeck writes with vision, restraint, and penetrating insight. He has not allowed the tragedy of his people during the recent past to interfere with the execution of his task as a great thinker. He brings to his task a magnificent mastery of the subject in the finest tradition of German scholarship and rabbinical intuitiveness and calm wisdom.

Nourished with these, the volume acquires unusual persuasiveness and quality. It transcends the confines of its Jewish audience and aspires to set in sharp focus the claims of Judaism in a world where other religions predominate. In fact, this is a book in comparative religion. Not intended to be merely an affirmation of the old standards of Judaism, it endeavors to offer an interpretation of that faith against the challenge of rival religions.

Therefore, the work deserves more than passing notice as one of the most brilliant contemporary compositions in the field of Jewish apologetics. When Dr. Baeck observes, for instance, that "man does not fall into the sin of his fate but into the fate of his sin" (p. 162), he is quite obviously trying to explain why Judaism knows nothing of original sin and why as a religion it does not contain any myth of sin which is a myth of fate.

In his apologia the author cites the concept of love as it figures in Judaism and makes allusions to the parallel development in Buddhism, Stoicism, and Christianity. Insofar as the last religion is concerned, he is convinced of its dependence upon Judaism. He finds that the miracle of grace, however, whereby in Christianity the love of God is mediated to the redeemed, causes the individual to "stand alone at the center of religion, apart from the fellow man" (p. 222). Elsewhere he argues that the Old Testament idea of love is not dependent upon dogma and creed. Hence the disparity between the Old Testament and the Christian view of revelation as it is derived from the Gospels.

The author is not mistaken in thinking that Christianity does not attempt to understand the Old Testament in the light of rea-

son alone. It does not follow the lead of rationalism, be it Greek or rabbinical, in interpreting Revelation. The inadequacy of any such course is clear from the abstraction of religion which was the bane of classical philosophy and the result of academizing in the schools of Alexandrian and Palestinian Jewry.

Christian theology understands the Old Testament as the revelation of God. It is a revelation which cannot be fully understood in the light of philosophy and religious intuition. The Christian believes that for its proper and more perfect illumination it was that God gave a new disclosure of Himself and His truth in the Incarnation.

EDWARD J. JURJI

The Book of Beliefs and Opinions, by Saadia Gaon, translated by Samuel Rosenblatt. Yale University Press, New Haven, 1948. $5.00.

This is Volume I in the Yale Judaica Series. It is a translation from the Arabic of Saadia's philosophical classic, the first attempt to present Judaism as a rational body of beliefs.

Saadia (A.D. 882-942) belonged to the Gaonim (pl. of Gaon, Excellency, title given the president of a Jewish academy). The Gaons occupy an important position in the history of Rabbinical Judaism. They were the defenders of Judaism during the period marked by the rise of Islam and its far-reaching conquests. They also figured in the internal struggle with the Qaraites, the group of literalists who were reminiscent of the Sadducees.

The book—here presented in English translation—is a valuable link in the chain of Jewish religious masterpieces. It embodies the insights of an eminent Talmudist who sought to interpret his faith in keeping with the intellectual and theological norms of his age. An eclectic, he relied upon the Islamic theological school of rationalists.

Saadia's contribution which presents Judaism within the Islamic categories may be regarded as a parallel to Philo's who gave an interpretation of his religious heritage in the language of Hellenism.

Yet the work has a direct bearing upon the subsequent development of medieval and modern Judaism. For Saadia was a harbinger of Jewish rationalism as it culminated in Spain, particularly in Maimonides, and as it is represented in present-day Jewish movements.

EDWARD J. JURJI

The United States and China, by John King Fairbank. (The American Foreign Policy Library.) Harvard University Press, Cambridge, 1949. $3.75.

This book—in the well-known series edited by Mr. Sumner Wells—has been hailed as a valuable contribution to our understanding of China. Written for the average intelligent reader and avoiding details that would be of interest mainly to the specialist, it is a credit to both publisher and author.

Professor Fairbank is of the opinion that China constitutes primarily a society that is alien to both Russia and the United States, that it must be studied for its own sake in terms of the Chinese people, and that she will ultimately have to solve her own problems since no nation can reorganize China from the outside.

Included in this brilliant essay are discussions of the country's older history, recent developments, and such subjects as the nature of Chinese society, Confucianism, the Western impact, nationalism, and Communism.

China is rightly treated as an Oriental society whose underlying philosophy is Confucianism. The institutions, customs, ideals, religions, and modern history of the Chinese people presuppose the existence of basic Confucianist concepts as a method for social control. No one can, for example, understand Chiang Kai-shek without understanding Confucius. That Confucianist ideas persist in the minds of Chinese politicians today should be generally assumed. Confucianism began as a means of bringing social order out of the chaos that prevailed. It has continued as a philosophy of status, a precursor of modern authoritarianism and bureaucracy. Unifiers of China today are irresistibly attracted to Confucianism.

The Confucian state was essentially agrarian and bureaucratic in nature. It was autocratic and the nondevelopment of science was not broken by the normal processes of time and change. China was therefore bound in the

first half of the twentieth century to be rocked with internal strife and revolution. With or without the intrusion of Marxism and the Comintern, China was ripe for the socio-political storm. In fact Communism did not succeed in exterminating old China. Beneath the surface of the Communist movement, the Confucianist principles survive.

All who are interested in the science of religion and the mission of Christianity to the modern world will wish to ponder this thoughtful volume and weigh its timely findings. The book also contains a number of maps, a chronological chart, and an excellent bibliographical essay.

EDWARD J. JURJI

William Temple, Archbishop of Canterbury, His Life and Letters, by F. A. Iremonger. Oxford University Press, 1948. Pp. 663.

A good book about a great man. The author writes objectively and reveals nothing about himself as chaplain to the Archbishop. The work ranks as informative, not inspirational. During the first reading one feels no sense of thrill. Later one finds a lasting impression for good. Why judge a book, or anything else, on the basis of first impressions? What does this one tell about the secret of William Temple's greatness?

Ability to Learn. As the loving son of the former Archbishop, and of a mother whom William adored, he early "caught" the best kind of "Christian nurture." He also enjoyed the benefits of culture and freedom from financial care. In school, notably at Oxford, he gained the best classical training. Later in Germany he was not impressed by the professors: "What in Oxford is one sentence here is a long and flowery paragraph."

Before he became Archbishop of Canterbury, Temple served successfully in a variety of posts. Some of the early ones encouraged him to read widely and think hard. All of them helped to prepare him for leadership in the ecclesiastical world. During the last decade or two he seemed to many of us the chief religious personage of our time. With his kind of churchmanship some of us did not always agree.

Ability to Work. Anyone who wants an example of concentration and mental efficiency can find it in these pages. For example, Temple allowed his wife to manage the household. When they moved into the Archbishop's mansion at York, he sat down among the incoming furniture and began dictating letters. When the powers shifted him and the secretary to another room, unruffled he resumed dictation. Like another statesman in the Kingdom, Temple could say, "This one thing I do."

Ability to Write. Sometimes his written words approached the sublime. Almost always they gave the impression of strength and grace. For example, "There is nothing nasty about sex as God made it. There is no reason why it should not be spoken of in a natural and matter-of-fact way. It must be treated with respect and even with reverence. . . . The reason for not joking about sex is exactly the reason for not joking about the Holy Communion. It is not that the subject is nasty, but that it is sacred, and to joke about it is profanity." Here speaks the former head master of a school for boys.

Ability to Speak. Many of us who heard him a few years ago at Princeton University Chapel look on Temple as the most commanding figure of our day. As a scholar and theologian he could reach and move university undergraduates, and that without exalting himself. Once a college man told about having heard Temple preach: "It is wonderful to come away from a very great man and to feel that one has been listening not to him but to God."

Ability to Confer. Looking forward he used to say that the first half of our century would become known as the age of conferences. In this difficult art he seems to have excelled. As a "superior" he allowed the "lower clergy" to speak freely, and even to criticize him and his policies. "The conference was never a one-man affair. The purpose of a conference is to confer."

Ability to Preside. A secretary who often worked with him in meetings large and small reports that Temple always informed himself beforehand. He tried never to rule arbitrarily. He seldom spoke, except at the close. Then he gave a masterly summary of all the findings. After one such gathering, somewhat heated, he led the brethren into an adjoining chapel and there guided them in devotions that revealed the secret of his own inner poise and grace.

Ability to Pray. A man of this kind does not wear his heart on his coat sleeve. In the

proper way, however, he never feels ashamed to open up his heart. When he became Archbishop of York the ceremony of "enthronement" took place in the cathedral, which was filled to overflowing. After the other exercises Temple replied, in words that each of us should ponder, especially anyone taking up a new work:

"I come as a learner, with no policy to advocate, no plan already formed to follow. I come with one burning desire . . . that we should help each other to fix our eyes on Jesus. . . . Pray for me, I ask you, not that I may be wise and strong, or any other such thing, though for these things I need your prayers. Pray for me chiefly that I may never let go of the unseen hand of the Lord Jesus, and may live in daily fellowship with Him." Temple "was a man, take him for all and all, (We) shall not look upon his like again."

ANDREW W. BLACKWOOD

The Finances of a Church, by Robert Cashman, Business Manager of the Chicago Theological Seminary and Author of *The Business Administration of a Church*. Harper and Bros., New York, 1949. Pp. 159. $2.00.

Twelve years ago this lay teacher of seminary students wrote a useful work, and now he has done still better. Like another current book, *Protestant Church Building*, by Wm. H. Leach, this newer one shows the wisdom of dealing with a specific subject. The author writes simply, clearly, and kindly. He does not advocate extreme methods, but rather insists on putting the Lord's work on a sound business basis.

In a few places he needs to follow his own advice about avoiding vagueness: "In a written report it is well never to present a problem without a recommendation for its solution." Amen! The same applies to the writing of a book. Look at these vague passive verbs: "Thousands of qualified men and women must be found who are willing and able to give their lives to Christian service." "The treasurer should be bonded by a public surety company." The reader assents, but he wonders who in the local church should do that "finding," or that "bonding." The old, hard question, "How?"

A more important comment relates to the wisdom of discussing large congregations, primarily, whereas most ministers serve in small churches, where these problems prove doubly perplexing. Also the author in one place suggests as a minimum that a church give to benevolences ten per cent of the budget and as a maximum fifty per cent. Why not rather point to certain Seventh Day Adventist congregations that give to benevolences ten times as much as to current expenses? If that sounds extreme, at least we may stress the tithe as a minimum and half or more for benevolences.

These negative comments may not give a correct idea of the book. It does well all that it attempts. It will help every teacher and class engaged in the study of Parish Leadership or Church Management. Also the volume should find its way into the hands of both pastors and lay officers. Ministers should not load their shelves with practical books, to the exclusion of exegetical commentaries and works on theology. But laymen ought to secure and read books about ways of doing the Lord's business "decently and in order."

ANDREW W. BLACKWOOD

Bearing Witness to the Truth, by Harold Cooke Phillips. Abingdon-Cokesbury Press, New York, 1949. Pp. 219. $2.50.

Begun in 1871, the Lyman Beecher Lectures on Preaching have been given annually throughout the seventy-eight-year period until the present, with the exception of four years, 1883, 1894, 1901, and 1937. Sixty-seven volumes of this widely known series are in print and they identify the "Yale Lectures" with names of pulpit masters of rare distinction.

Dr. Phillips, lecturer in 1948, is the greatly esteemed pastor of the First Baptist Church, Cleveland, Ohio. A speaker and a lecturer of high repute, Dr. Phillips is the author of several other volumes, including *In the Light of the Cross*.

Taking his topic from Jesus' answer to Pilate in John 18:37, the writer uses the phrase as a guidepost in working out his interpretation of the message of and the messenger in the twentieth century pulpit. Though it is not the author's intention, the book, consisting of six chapters, falls into

two parts. In the first three chapters, Dr. Phillips deals with "What is Truth?" "Truth as Moral Reality," and "Ways of Knowing the Truth." Then he turns to the more practical and writes on "The Sermon and the Truth," "The Preacher and the Truth" and concludes the whole study with "Christ the Truth." Chapters IV and V are not of the same high order as are chapters I, II, and III; and chapter VI lacks the originality and freshness of approach and materials which the others possess.

Dr. Phillips has an orderly and logical mind. With a background of careful reading in the fields of philosophy and good literature, he faces the responsibility of describing (because it cannot be defined) truth. "Truth is an utimate," he says, "And it is never possible adequately to define an ultimate" (p. 12). Then he moves on to show how truth has moral corollaries and makes a claim upon a person's whole way of life. This moral demand comes through the acme of all revelation—the revelation of God in the personality of Jesus Christ. This revelation reaches its fruition when man experiences an inner transformation and reaches out to appropriate, and be appropriated by, the truth objectively given. In the chapters on the sermon and the preacher, Dr. Phillips employs a clever analogy in which he makes a study of Father Mapple's sermon in Herman Melville's "Moby Dick." Out of his own experience he has enriched this latter half of the volume with homiletical hints of real value.

There are, however, two important matters which this reviewer expected to find and which are missed especially. In an age that is confused in its approach to and consciousness of the Unseen, of value would be a chapter on "Worship and the Truth," in which preaching would be given its determinative and indispensable place. And second, a comprehensive theory of preaching as an interpretation of religious truth, enunciated early, would give the whole series a coherence that the more philosophical treatment of truth in its several aspects has not given. At any rate, though the author does not tell us a great deal about preaching, he names and urges much that we must possess ere we can be preachers.

DONALD MACLEOD

The Parson Preaching, by Clement F. Rogers. S.P.C.K., London, 1948. Pp. 130. 8s.

Clement F. Rogers, Professor Emeritus of Pastoral Theology, King's College, University of London, has given us another stimulating and provocative volume entitled *The Parson Preaching*. Out of his long experience as a famous teacher, Dr. Rogers has written some fifteen or more books, including *The Case for Christianity, Why Men Believe*, and *An Introduction to the Study of Pastoral Theology*. Each makes its own distinctive contribution to the many and varied studies in this field, while all are characterized by the same didactic quality, concise impressive style, and evidences of wide reading in the classics (Aristotle, Amiel, Goethe, Milton, Pascal, Shakespeare, Jeremy Taylor, et al.).

At no time, the author feels, has the need for good preaching been more acute than it is today, when the average man has acquired sound standards of criticism and appreciation. At the outset, he dispels the illusion that great homiletical teaching is done only by great preachers who, he claims, have done nobly so naturally that they have rarely stopped to examine how it should be done. Students, he maintains, need "training in first principles and guidance in practice. . . . What the beginner needs is help to start on right lines and to be kept from wrong ways from the first" (p. xiv). A solid foundation in theology is primary; then the teacher of preachers must show its relevance to life.

This little book is divided into four sections, all of which deal, not theoretically or theologically with preaching, but with the genesis of the sermon: Collection of Materials; Composition of Sermon; The Storage of Materials; Delivery of Sermons. Several valuable indices include such subjects as: Three Months' Plan for Sermons; Legitimate Use of the Sermons of Others; The Literature of Preaching. Writing always enthusiastically, Dr. Rogers sets forth epigrammatic principles that even the most casual reader will not soon forget. A few sentences bear quotation: "The first thing to realize in the making of sermons is that it takes more time then we think." "Intelligence they (congregation) will have, and we generally underrate how much, but familiarity with particular parts of the Bible it is never safe to

assume." "Right preparation for preaching will give direction and point to our reading." "The whole pressure of custom intensifies the natural propensity of most men (ministers) to live from hand to mouth—a bad habit which characterizes the lowest and most unintelligent kinds of casual labour."

Most commendable, however, is the originality of the author's approach, for example, to the Composition of the Sermon (Chapter II), which is developed in the light of what he names "The Psychology of Thought." With resolution, he cuts through the meshes of theory and says, in effect, "See your sermon—this demands shape or pattern—hence it must have balance of ideas—these guarantee lucidity." To illustrate a sermon adequately, the preacher "must get down from the pulpit, and out of the church into the world, in order that he may bring back the men and things he finds there into the house of God and before the altar" (p. 34). Continually appear new nomenclature, for example "the curve of attention," which gives this treatise a freshness of interest not always found—even in the Yale Lectures on Preaching.

DONALD MACLEOD

Preaching and the Dramatic Arts, by E. Winston Jones. The Macmillan Co., New York, 1948. Pp. 121. $2.00.

Any book that attempts to show the necessary kinship between the arts of drama and preaching is a helpful guide to the fuller effectiveness of the modern pulpit. The author of this little volume writes from the vantage ground of an active pastor who, at the same time, is giving instruction in speech in Northwestern University, Evanston, Ill. Dr. Jones' thesis is that real preaching fulfils its complete function only when it partakes of the nature of the drama and that the preacher must appropriate successfully dramatic techniques if he is to achieve the end of his mission, namely the transformation of human character. In the course of eleven brief, yet stimulating, chapters the writer attempts to show the usefulness and relevance of certain psychological principles, so native to drama, to the art of the preacher. Among the better chapters are "The Role of the Imagination," "Attention, Interest, and Movement," and "The Poetic Touch," whose value is intensified by the fact that herein are the major weaknesses of modern preaching most clearly exposed.

There are, on the other hand, some unhealthy aspects of this book that prevent one's complete commendation of the whole of the author's thesis. The title, for example, is misleading. "Preaching and the Dramatic Arts" implies an equality of importance and emphases, whereas the purpose of the book is to show how the latter is contributory to the effectiveness of the former. If the writer had begun with a comprehensive definition of preaching, then the major portion of his work would be more adequately served by a title such as "The Dramatic Arts in Preaching." As it stands, he has written merely on "Speaking and the Dramatic Arts," with a few observations concerning preaching in an introductory chapter that fills no determinative role in the shaping of the author's thinking. His concept of preaching, such as it is, becomes lost among a complexity of dramatic techniques and loses its primacy as the showing forth of the Word of God. Moreover, many of these techniques, whose importance is emphasized, the author distributes loosely and does not appropriate them coherently into the redemptive role of preaching.

Further, the author quotes too profusely. By actual line count, fifty per cent of one of the longer chapters consists of quotations from varied sources, with greatest dependence upon the writings of Rudolf Flesch. The same pattern, to a lesser degree, continues throughout the book.

DONALD MACLEOD

Pastoral Counseling, by Seward Hiltner. New York and Nashville: Abingdon-Cokesbury Press, 1949. Pp. 291. $3.00.

This is the latest publication on pastoral counseling to appear in print. Dr. Hiltner is qualified to deal with the subject since he is author of a previous book, entitled, "Religion and Health," and he is at present executive secretary of the Department of Pastoral Services, and of the Commission on Religion and Health and Ministry in Institutions, of the Federal Council of Churches of Christ in America. Besides, Dr. Hiltner has lectured on the subject in Yale Divinity School and Union Theological Seminary.

The contents of the book deal with such subjects as the nature, aims and processes of counseling; pastoral and other counseling; counseling and dynamic psychological understanding of personal problems; pastoral work and counseling; preparation for counseling; and resources for counseling. The book covers all the usual aspects of counseling, and treats them in an informal way. A great deal of material is drawn from actual cases. The list of notes is found in the back of the book, and it is packed with references which the eager reader may wish to pursue. These notes contain in themselves a rather extensive review of the significant books in the field.

Hiltner has succeeded in bringing together a rather extensive academic knowledge of counseling with a sympathetic concern for the working pastor and his problems. It is a helpful book for teachers of courses in counseling and for pastors. The pastor will find the chapter on resources for counseling good, because it treats the use of the Bible, religious literature. Christian doctrine, sacraments and rites and their place in the cure of souls. The last chapter which deals with clinical training for seminarians and pastors is also illuminating and suggestive.

In spite of the value of this book, some readers may find its style rather difficult at first. Further, Hiltner writes with such a wealth of knowledge on the subject, that when he writes practically, he takes a lot for granted on the reader's part! Some may think the points in some chapters too finely drawn. Others may feel that the distinctive contribution of the pastor in terms of personal religion is not sufficiently stressed in the counseling process.

Be these criticisms as they may, they do not detract from the good quality of the book. The writer of this review is using the book as a text for a course in counseling. He wishes that the book would contain another ten pages or more in which a number of questions for discussion on each chapter had been posed.

E. G. Homrighausen

Poetry of the Old Testament, by Sanford Calvin Yoder. Herald Press, Scottdale, Pa., 1948. Pp. xix+426. $4.50.

The author of this book, a bishop in the Mennonite Church, was a pastor for a number of years. He was president of Goshen College (1923-40) and is now a professor in the same institution. The volume apparently is the result of his experience and study in the pastorate and in his career as a teacher.

The book is divided into nine sections, which successively treat these themes: Hebrew poetry, the poetry of the Pentateuch and of the historical books, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, and Lamentations. There is, however, no discussion of the Major and Minor Prophets and the Book of Daniel. The Biblical text is that of the Authorized Version, and the poetry has been set into verse form. The author does not discuss the relation of Hebrew poetry to that of the Canaanites as is now established from the Ugaritic material. If one may judge from the footnotes, German commentaries were not used, and we find no reference to the two well-known introductions to the Old Testament, the one by S. R. Driver and the other by R. H. Pfeiffer. In the main, whatever interpretations are given, are of a traditional character. The book reflects a wholesome trend in the study of literary forms and should lead readers of the Bible to a deeper appreciation of the beautiful language of the word of God. One thing, however, should be noted: the work of Bishop Yoder would have been more valuable if the book had come out some years ago. It happened that about the same time as the publication of this volume there appeared the Westminster Study Edition of the Holy Bible, in which the poetical passages of the entire Bible in the text of the Authorized Version are set in the form of poetry.

Henry Snyder Gehman

The Old Testament. Newly translated from the Vulgate Latin by Msgr. Ronald Knox at the Request of His Eminence The Cardinal Archbishop of Westminster. Vol. I: Genesis to Esther. Sheed & Ward, Inc., New York, 1948. Pp. 739. $7.00.

Monsignor Knox presents in this first half of his translation of the Old Testament his idea "of how the Old Testament ought to be translated, and does not claim to do anything more."

The footnotes with which Monsignor Knox

accompanies his translation show that this is often more than a translation of the Vulgate. In many cases it reflects comparison with the Masoretic text, and occasionally in cases of difficulty there is a reference to the LXX. Ex. 19:22 Knox translates, "Even the chieftains who came into the Lord's presence were to come sanctified, for fear he should smite them." His footnote says, " 'chieftains'; literally, 'priests.' The leading men in Israel perhaps had certain religious functions before the Aaronic priesthood was instituted." There is no support for the translation, "chieftains," nor is there any advantage in this rendering of Jerome's *sacerdotes*. In Ex. 28:30 Knox freely interprets Urim and Thummim, Vulgate, *doctrinam et veritatem*, as "touchstones of wisdom and of truth." His rendering of I Kings 25:28 (Jerome, *malitia ergo non inveniatur in te*—literal for the Hebrew) ". . . and never may ill fortune attend thee," is rather far removed from the idea of ". . . therefore may wickedness not be found in thee."

The well-known Ex. 3:14 is placed into new form, "I am the God who IS; thou shalt tell the Israelites, THE GOD WHO IS has sent me to you," but the footnote fails to make clear to the layman that the word Jehovah arose by placing the vowel points of Adonay on the consonants of Yahweh. The translator has accepted the Latinized spelling of proper names, and this gives the Bible a foreign cast to the Protestant reader. The numbering of Samuel and Kings as I-IV Kings and the title Paralipomena for Chronicles may be also confusing to the Protestant. Moreover, Knox uses some unusual terms in his translation, such as the words *furniture* (Gen. 2:2), *burse* (Ex. 28:30).

The strength of the book lies in its freshness of style and vigour of expression. Dtn. 29:6 ". . . that you have the Lord your God to protect you" gives new meaning to the traditional ". . . that you may know that I, the Lord, am your God." In III Kings 22:24 Knox renders, "Has the spirit of the Lord passed me by, he asked, and spoken to none but thee?", where the Douay reads, "Hath then the spirit of the Lord left me, and spoken to thee?" Joshua 1:9 "Courage and a man's part, that is what I ask of thee; no room for fear and shrinking back, when the Lord thy God is at thy side wherever thou goest." Joshua 1:18 "Whoever thwarts thy will or refuses to obey any order of thine shall die for it; courage, then, play the man." III Kings 19:11ff. ". . . And a wind there was, rude and boisterous, that shook the mountains and broke the rocks in pieces before the Lord, but the Lord was not in the wind. And after the wind, an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. And after the fire, the whisper of a gentle breeze."

Knox does present the spirit of the Old Testament. The translation is not only good reading; it is interesting. It often throws additional light upon a passage and accordingly has value for the minister in his Biblical studies.

DONALD H. GARD

The Jesus of the Parables, by Charles W. F. Smith. The Westminster Press, Philadelphia, 1948. Pp. 314. $3.00.

Many are the books which deal with Jesus' parables, but no recent book in English has so consistently attempted to interpret each parable in the light of the life-situation in which it was first given than does this volume by C. W. F. Smith. It is the author's contention that Jesus used parables, not as embroidery upon an otherwise complete system of teaching, but as "instruments forged for warfare," by means of which he purposely aroused his hearers and compelled them to make critical decisions. Jesus' parables thus became a prime factor in bringing to a focus the struggle in which he was engaged, and account in large measure for the hostility which finally encompassed his crucifixion. Dr. Smith very truly observes that, "No one would crucify a teacher who told pleasant stories to enforce prudential morality" (p. 17). It was because Jesus' enemies understood that many of his parables were aimed against themselves that they rejected and killed him.

Instead of allegorizing Jesus' parables, therefore, or instead of regarding them as merely reinforcing certain ethical commonplaces which were known before reading the parables, each story must be interpreted in the light of its original setting of antagonism between Jesus and his foes. In expounding the parables in accord with this theory, Smith finds that "parables, which

had been the prime instruments in his campaign, tended after the resurrection to become vehicles of apologetic and of Christian nurture" (p. 37). Smith therefore rejects various elements in several parables as later accretions, such as Mark's opinion that the parables are veiled teachings of the mystery of the Kingdom (Mark 4:11).

For those who wish substantial reading on the subject of Jesus' teaching, this book will provide much food for thought. The chief criticism which the reviewer has is that the author, by stressing the single element of conflict, tends to oversimplify the life-situation, and therefore unwarrantably discards certain materials in the Gospels as being the products of a later, modified situation in the early Church. As against such a sharp dichotomy, it must be remembered that conflict did not cease with Jesus' death.

It ought to be remarked that the author of this book is rector of St. Andrew's Church, Wellesley, Massachusetts, and lecturer in homiletics at the Episcopal Theological School in Cambridge.

BRUCE M. METZGER

St. Augustine, The Lord's Sermon on the Mount, trans. by John J. Jepson. The Newman Press, Westminster, Md., 1948. Pp. 227. $2.75.

The Didache, the Epistle of Barnabas, the Epistles and the Martyrdom of St. Polycarp, the Fragments of Papias, the Epistle to Diognetus, trans. by James A. Kleist, S.J. The Newman Press, Westminster, Md., 1948. Pp. 235. $2.75.

These two books are volumes 5 and 6 of the growing series, *Ancient Christian Writers*, under the capable editorial direction of Professors Johannes Quasten and Joseph C. Plumpe of the Catholic University of America.

In view of the many diverse interpretations current today of the Sermon on the Mount, it is rewarding to study the serious reflection given to this Sermon by the greatest exponent of moral theology in Christian antiquity. Unlike the modern dispensationalist, who regards most if not all of the Sermon as "kingdom teaching" for the millennium, and therefore not applicable to those who live in the age of grace; unlike the thoroughgoing eschatologist, who interprets the radical demands by Christ as conditioned by his mistaken expectation of the immanent appearance of the Kingdom of God and the end of the world, and therefore also not applicable to the ordinary round of life; and unlike those who believe that Jesus purposely exaggerated his moral demands so as to make man feel how deeply he stands in need of grace and forgiveness, Augustine regarded the ethical content of this Sermon as a perfect rule and pattern of life imposed upon all Christians. In working out this idea, Augustine compares the seven beatitudes to the seven gifts of the Holy Spirit and draws the conclusion that the new Law is the Holy Spirit himself who writes the content of the Law in the tables of the heart.

The translation of this work, by Dr. John J. Jepson, the Vice-Rector of the Theological College of the Catholic University of America, is supplemented with a very able introduction and learned notes by the two editors.

Volume 6 of *Ancient Christian Writers* continues the work of the veteran Classical and Patristic scholar, Father James A. Kleist of St. Louis University, who edited the Epistles of Clement and Ignatius in the first volume of the series. Like the earlier volume, the translation and the explanations are marked by a happy combination of thorough scholarship and clarity of expression. The *Didache*, or Teaching of Twelve Apostles, with which this volume opens, is undoubtedly the most important patristic find during the latter half of the nineteenth century and has stimulated a huge amount of literary effort. Dates between such widely divergent termini as 50 and 500 have been suggested for the composition of this little treatise; Kleist is inclined to date it between 60 and 70.

In addition to the *Didache*, there are included in this volume the Epistle of Barnabas, the Epistles and Martyrdom of Polycarp, the Fragments of Papias, and the Epistle to Diognetus, all of which are of the utmost interest and importance to the historian of the early Church. Father Kleist accepts the theory of P. N. Harrison that chap. 13 of Polycarp's Epistle is "a covering note" somewhat earlier than the rest of the chapters, which constitute the Epistle proper. By this reconstruction, a satisfactory solution is provided for a set of literary and historical

data which had hitherto resisted explanation.

The solid scholarship and the painstaking care of the editors-in-chief are of first quality. Errors are conspicuous by reason of their rarity. One of the few slips in Kleist's rendering is in the *Didache* (8:1) where the Jewish weekly fasts (see Luke 18:12) are said to be held on Mondays and Tuesdays; the Greek word used for the latter must be rendered "Thursdays." In the notes on Augustine's treatise, the name of the French scholar Joüon is misspelled "Joilon" (p. 196, note 6). Moreover, when referring to the idea that Christ is the great physician (*ibid.*, pp. 190f. and 206f.), it would have been well to refer the reader to the appropriate chapter in Harnack's monograph on "Medicinisches aus der ältesten Kirchengeschichte" (*TU*, VII. 4; cf. also J. Ott, "Die Beziechnung Christi als *iatros* in der urchristlichen Literatur," *Der Katholik*, XC, 1910, 454ff.). Finally, when discussing variant readings in the text of the New Testament (*ibid.*, p. 197, note 12), it is preferable to indicate the various manuscript witnesses by their accustomed symbols instead of referring to them in general terms.

With the appearance of these two volumes it may be appropriate to compare *Ancient Christian Writers* as a whole with another Roman Catholic series of the Fathers in English. It is an interesting fact that English-speaking Catholics, whether in England or in the United States, have never before attempted a comprehensive translation of the Church Fathers, although within the past century or so Protestants have produced several such series; namely the Oxford series under the editorship of Pusey, Keble, and Newman; the Edinburgh series of the Ante-Nicene Fathers under the editorship of Roberts and Donaldson; two series of selected Nicene and Post-Nicene Fathers edited by Schaff and Wace; and a variety of volumes published by the Society for Promoting Christian Knowledge. At the present time two Roman Catholic series are in the course of publication, the one whose volumes are reviewed here and the series entitled, *The Fathers of the Church*, edited by various scholars under the general supervision of Dr. Ludwig Schopp and published by the CIMA Publishing Co. of New York City. When the two series are compared the latter comes off second (or much worse!) in almost every respect. If, for example, the corresponding volume in Schopp's series is placed beside Kleist's work on the Apostolic Fathers, the difference observable is really extraordinary. Kleist's translation and notes (which are fairly typical of other volumes in *Ancient Christian Writers*) are careful, independent, and scholarly to the core; the other volume betrays a quite considerable dependence upon the work of Lightfoot and Lake and is disfigured by numerous mistakes of spellings (which are not merely misprints, for they are repeated in the index), giving the impression of either haste or incompetence in the preparation and editing of the book. Other volumes in the Schopp series display a naïve kind of scholarship; for example, the translator of Augustine's *De ordine* blandly writes that he has preferred the Benedictine text reproduced in Migne to the later, critical edition in the Vienna corpus of Latin Fathers! Furthermore, the introductions and notes in the CIMA series are characterized by a much more pronounced ultramontane *Tendenz* than is true of *Ancient Christian Writers*, where such apologetic nuances are practically nonexistent. In one respect only is Schopp's venture securing an advantage, as it seems, over the other, namely in the field of advertising. One typical example will be sufficient. In February of 1946 the *New York Times* carried a front page news article reporting the publication on that day of the Revised Standard Version of the New Testament prepared by a group of Protestant scholars. On the following day the same paper devoted an even larger front page article announcing Schopp's series of the Fathers. Apart from the use of certain descriptive adjectives in the article, which the publication of volumes in the series has shown to be inappropriate, it is most significant that the CIMA series was able to command so large an amount of space in a prominent metropolitan paper when not a single volume had as yet been published and, as a matter of fact, was not to be published for nearly half a year subsequently!

BRUCE M. METZGER

The Messianic Theme in the Paintings of the Dura Synagogue, by Rachel Wischnitzer. The University of Chicago Press, Chicago, 1948. 135 pp., 50 figures. $6.00.

The excavations at Dura-Europos, the frontier town of the Roman Empire on the Euphrates River, which was destroyed in A.D. 256 and rediscovered in 1932, have added extensively to our knowledge of various phases of ancient life. Perhaps in no respect has this been more true than regarding Judaism, in view of the preservation of most of a synagogue in Dura. Other synagogues of Palestine and Greece, in varying states of preservation, have been excavated and discussed (notably by E. L. Sukenik of Jerusalem University in his Schweich Lectures of a few years ago), but no find which has hitherto been excavated has supplied such remarkable paintings as the one in Dura. The decorations, comprising some thirty panels, are the earliest known pictorial representations, of this scope, of Biblical scenes.

The author of this volume, who was the curator of the Jewish Museum in Berlin, offers a consistent and complete explanation of the entire series of paintings. According to Mrs. Wischnitzer, every episode appears as part of a cycle which carries the spectator through the Messianic idea of return, restoration, and salvation. Involved in this interpretation is the view that identifies the Lost Ten Tribes in one of the scenes and implies that the Jews of Dura considered themselves to be descendants of the Lost Tribes.

Apart from the obvious light which these decorations, reproduced here in clear, black and white plates, throws upon the existence of a liberal interpretation of the Second Commandment by the Jewry of Dura, these paintings contribute much to filling in details in Jewish history and iconography of art in general. The popularity of Old Testament scenes in the Christian catacombs is now seen more clearly than ever before to be related to certain motifs in Jewish religious art. All in all, this book is a fascinating contribution to Jewish theology of the third century of this era.

BRUCE M. METZGER

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Published quarterly by: THEOLOGY TODAY, P.O. Box 29, Princeton, N.J., U.S.A. Subscription rates: United States, Canada, and Mexico, $2.00 per year; the British Empire except Canada 10/- per year (British agent: B. H. Blackwell, Ltd., Oxford, England); all other countries, $2.50 per year in U.S. funds.

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